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VOL. 4
1911
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Monthly Number, As. 6. Annual Subscription, Rs. 3

The New Reformer

> "Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!"
>
> *Carlyle.*

> Man is his own star, and the soul that can
> Render an honest and a perfect man
> Commands all light, all influence, all fate
> Nothing to him falls early or too late;
> Our acts our angels are, or good or ill,
> Our fatal shadows that walk by us still.
>
> *Beaumont and Fletcher.*

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EDITED AND PUBLISHED BY D. GOPAUL CHETTY,
15, Ve[illegible]etroyar Lane, Sowcarpet, Madras.

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THE "NEW REFORMER"

D. GOPAUL CHETTY, Editor.

The NEW REFORMER is a Monthly Magazine devoted to the Reform of Religious, Social, Economic, Political, and other matters. It will chiefly endeavour to root out those selfish and false desires which now estrange men one from the other, and establish in their place Reason, Justice, and Love as the mainspring of all human actions. In other words, it will strongly protest against the moral deadness of the world.

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Price per Annum Rs. 3.

All subscriptions are payable in advance. English rate of subscription is 5 shillings per annum.

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All Literary Communications, Books for Review, etc., should be addressed to the Editor, 15 Venketroyar Lane, Sowcarpet, Madras.

All Orders, Remittances, and Advertisements to the Publisher, The "NEW REFORMER" Office, at the same address.

THE NEW REFORMER

Vol. IV] FEBRUARY, 1911 [No. 11

MONEY AND CHILDREN.

BY

THE EDITOR.

THERE are two wonderful sorts of men in the world. One class is so miserly that they will never spend a single pice all their life, as if they are going to live a hundred thousand years in the world and then carry their wealth with them in their bier after death. The other class is so careless of money that they are ready to spend it the very moment they get it, thinking that they are not going to live the next moment. It is necessary to examine how these men grow with such strange views of money. The origin of such principles may be traced to the early impressions of money that were formed in their brain. The infinite number of minute pushes and pressures in different directions given by little unimportant acts the child does every day make it what it becomes afterwards. These acts crystallize into habits, and the habits, into character. Particular attention has to be therefore given to these little acts. Children chiefly commit them at home. Much can therefore be done in home life to set up good habits. Parents are greatly responsible for the good or bad habits a child forms. The son of a greedy money-lender or greedy lawyer naturally attains the characteristics of his father, though, of course, exceptions may exist under circumstances explained below.

The early years of a child's life is important. It is then the child has to form judgments. It is then it must be allowed to learn many things by experience.' Undue pressure on the sensitive parts of a child's life may make it careless of our teachings.

A reaction may take place and they may grow rebellious. The prevailing desires and caprices of children may therefore be respected to a certain extent. Complete freedom will ruin the child. The wise parent must have certain limits within which these restrictions are to act.. Regular lectures on the right way of earning money or spending it need not be given to the child very early. If a child does a dangerous thing, it is the duty of the parent to prohibit it. If it tells a lie, it should not be left unchecked. There is no use of yielding to the wishes of children in such matters. They must be made to endure small discomforts. Truth-telling, self-control, cheerfulness, and contentment may be taught to children as it is advisable that good habits in these matters are formed early.

Children have very few and trifling desires. The first impetus to have money comes from a desire to possess some particular thing. It may be a doll, a top or marble to play with, or something to eat. The sooner the desire arises in the child, it is better it is satisfied somehow or other. Either money must be given or the child must be gently made to give up the idea. There is no use of forcing it to do anything.

Wise parents may give a small regular allowance of pocket money to meet the desires of children. There is no use of irregular gifts. They only arouse continual greedy expectancy. Gifts from relatives or friends cannot be encouraged. But there is no harm in occasional gifts of the kind. A wise parent would always try to do something by which the child can understand something of the relation between work and wages. Now and then the parent must insist upon work being the condition of a gift to children. For example, the parent may ask children to do some little work about the house and then pay for it. In this way, children may be gradually made to understand that nothing that is got without work is justifiable. Each child may also be asked to do some work for the benefit of the family so that they may learn that the comfort of the family depends upon the harmonious efforts of its members. Children doing no work may be occasionally denied gifts of money.

These are some of the ways in which children may get money. If children cannot get money in any way, their desires grow uncontrollable and they then begin to steal it. If they cannot steal it, they bigin to steal things and sell them to realize money. It is the duty of every parent to see that children do not get into these bad habits. Careless training in this matter ruins the after life of the child.

The right way of spending money has also to be impressed upon children. There is not much use of our frequent interference with their judgments. Liberty must no doubt be given to the child in the way in which it should spend its money. But the parent may gently insist upon its being spent wisely and for real use. Dangerous things cannot be allowed to be bought. Some waste may occur in the use of the money by children, but it has to be allowed so that they may learn the right thing by experience. Charity in children may be encouraged. But when the child is inclined to be generous, it may be made to give up something it loves dearly. It is then the child will understand the meaning of the gift. If it is to give away something that is superfluous, no impression is made upon the mind of the child.

If children are to save money, they may do it only when they can do it with cheerfulness. If they do not possess the self-control necessary to save, then there is no use of forcing them to do so. But they must be made to understand the necessity of saving money. By this we do not mean that children should be transformed into misers. Free use of money under certain restrictions will be good. If a child is simply made to save and never spend money, it will not at all afterwards think of saving but will spend money as soon as it gets it.

In this world of keen competition and money making by all crooked means, strict justice and honesty are ruinous to the child. Still these qualities ought to be insisted upon. If all children become honest, at least the next generation will be honest and everything will go right.

"The Greatest of these is Charity."

BY

COUNTESS EVELYN MARTINENGO-CESARESCO, ITALY.

There is an Arab legend of which the "last of the prophets," Leo Tolstoi, was very fond. Indeed, he recalled it in a letter which he wrote hardly a fortnight before he left his home to go to meet Eternity. I think the readers of the NEW REFORMER will like to know what this legend is, so I have transcribed it for them.

Once upon a time, Moses, who was in the wild, uncultivated country, drew near to a flock of sheep. The shepherd of the flock was praying God, and he was so intent on his prayer that he did not hear Moses coming quite close by. This is what he was saying: "How happy I am, O Lord, to be thy humble servant! How happy I should be to wash thy feet, to kiss them, to put on thy shoes, to wash thy garments, to prepare all thy things, to bring thee the milk of my ewes: my whole heart yearns towards thee!" Hearing these words, Moses became very angry with the shepherd. "You blasphemer," he said, "God is a spirit and has no need of garments or of services!"

The heart of the shepherd was filled with sadness: he could not imagine a being without a bodily form, without material wants: he could no longer pray and serve God and he fell into the deepest despair. Then God said to Moses, "Why have you taken away my faithful servant? Every man has his own body and his own way of speaking; what is evil for you may be good for another: what is poison for you, for another may be as honey. Words signify nothing: I see the heart of him who turns to me."

Every human conception of God must be imperfect, and Tolstoi added in his humility, that he would have the toleration extended to him which, in this story, God commands Moses to extend to the shepherd—only, he said, he did not make to himself the illusion that his heart was as sincere as that of the shepherd.

This story made me think of another which is related by the Persian poet Attar, who lived in the thirteenth century One night Gabriel from his seat in Paradise heard the voice of God sweetly responding to a human heart. The angel said, "This must be an eminent servant of the Most High, whose spirit is dead to lust and lives on high." The angel hastened over land and sea to find the man, but could not find him in earth or heaven. At last he exclaimed: "O Lord! Show me the way to this object of thy love." God answered, "Turn thy steps to yonder village and in that pagoda thou shalt behold him." The angel sped to the pagoda and therein found a solitary man kneeling before an idol. Returning, he cried: "O Master of the World! Hast thou looked with love on a man who invokes an idol in a pagoda?" God said: "I consider not the error of ignorance: this heart, amidst its darkness, hath the highest place."

The flower of toleration has grown always in the gardens of the finest spirits of every race and creed though it has been smothered and choked and hidden from view by the foul weeds of bigotry and religious persecution which have made some, in their haste, hate the very name of religion. We should not expect to find one of the most beautiful pleas for toleration that was ever made, in the works of an Italian writer of the fourteenth century, yet it is there. We find it in the story of the "Three Rings" told by Boccaccio. A father, who has three sons, possesses a very precious ring which each of the sons hopes to receive when the father dies. Now the father loved all his sons equally and did not wish to give this great sign of his favour to one more than to another. So he sends for a very clever goldsmith and has made secretly two other rings which are so exactly like the first that even he scarcely knows which is the original and which are the reproductions. When he dies, the sons find to their astonishment that they have each a ring. The story is an allegory which is to be read thus: all the children of Our Father in Heaven are equally dear to him, whether they are called Christian, or Jewish or Mussalman or by whatever other name. This story was not invented by Boccaccio: it was one of the folk-stories that seem to be, in one form or another, all over the world, which makes it the more significant.

The Jews themselves admitted that God had not been always worshipped under the same name. "And God spake unto Moses and said unto him, I am Jahve; and I appeared unto Abraham, unto Isaac and unto Jacob by the name of *El Shaddai*, (the Powerful), but by my name Jahve was I not known to them."

We remember the saying of Asoka: "One need to honour only to one's own belief, but one should never blame those of others."

And this of Aristotle :" God, though He is one, had many names."

And this of Cardinal Newman: "Lord! enable us to discern and love thy servants under whatever strange name or false creed they may be hidden."

A few months ago I was standing by Jacob's well, not far from Shechem in Palestine, one of the very few sites in that land of unreal "sacred places" about which there cannot be any doubt. The Greek monks to whom it belongs have been setting it more in order lately, and the stone sill round the well is now cleared of the rubbish which concealed it. In looking at it, we are probably looking on the very stones on which Jesus of Nazareth sat down to rest, being weary, while his disciples went to buy food in the village. Here it was that he gave his great lesson of practical toleration. He asked the woman of Samaria who came hither to draw water to give him to drink though no horror of contamination now felt by the followers of existing religions could have been stronger than what the Jews then felt at the idea of taking food or water from the hand of one of the despised Samaritans. This woman, too, was one whom many, even not on religious or racial grounds, would have scorned. But Jesus takes the vessel from her and lifts it to his lips: then he tells her of the time when there will be no more differences: they will worship God "neither in this mountain nor at Jerusalem; neither in this spot esteemed holy, nor in that, but over all the earth, in spirit and in truth."

We are still waiting for that day: meanwhile we can love one another and Love is chief of all.

TWO POINTS OF VIEW.

Troilus and Cressida.

BY

MISS ETHEL ROLT WHEELER, London.

"For thicke grund that berith the wedis wyk
"Berith eke the holsom herbis, and ful oft
"Next the foule nettle, roghe and thik
"The lilie wexith, white, smoothe, and soft,"—

And as the bitter and the sweet spring out of the same dark tragedy of earth: so, grown on the soil of an old mediæval tale we have the lovely flower of Chaucer's poem, whence the above lines are quoted,—and one of the only two bitter things that Shakespeare ever wrote,—his play of *Troilus and Cressida.*

Love and faithlessness are the themes of both writers: but in the one case we are given the love that is a weak weed, swaying thinly amid a mass of more virile matter; and in the other case we have the love that is a wholesome herb, refining and purifying in times of joy, and filling even despair with manhood.

It is mainly the mighty issues depending on the seige of Troy that Shakespeare deals with in *Troilus and Cressida*, and the love tragedy is only a minor incident. It is not by Troilus' sighs that you are stirred, but by the wavering of a nation on the verge of an abyss: and the drama ends not with the death of Troilus, or of Cressida, but with the death of Hector, the Champion of Troy. The play is alive with the clash of character; and the persistent excursions and alarums ring symbolic not only of the outer conflicts between both armies, but of the internal dissensions raging in the city and in the camp. The picture given is perhaps necessarily a grim and a bitter one: but unquestionably the cynicism of the love episode grates with unnecessary harshness. For once, Shakespeare has represented love as a "foule nettle,"—something ugly and repulsive: while in Chaucer's poem it grows upright and marvellous and pure as the white lily he writes of Chaucer robs even Cressid's faithlessness of its jarring edge by making it the work of inexorable fate, rather than of individual frailty; neither is this incident dwelt upon with any fulness; and perhaps nowhere in all literature does air blow from lover's peaks more wholesome and delightful than that which comes down to us out of the early pages of Chaucer's poem.

The difference in the two representations of love is just the difference between passion and romance. They err who call romance a veil to hide, when it is rather a light to transfigure. Kipling in one of his noblest poems has estimated for us the worth of True Romance, and who shall say that the supreme value he sets upon it is too high. It is the inspiration to heroism, blowing out of Eternity,—the fashioner of heaven and hell,—"a shadow kind to dumb and blind the shambles where we die." And the mediæval writers understood that love is made glorious by its romance, in whose glamour the world grows suddenly strange and deep: and worthy deeds and splendid thoughts are prompted by its incomprehensible light.

The love that is passion is selfish: but in the love that is romance self is swept away in an overwhelming tide whose sources are mysterious and unexplored. The love that is passion calculates and dissects, has stages of past, present, and future: the love that is romance lives in eternity, and has no understanding of time. In Shakespeare's Troilus we find the introspection of the modern decadent, who is ignorant of the mighty onrushings of the Oversoul in the morbid contemplation of his own petty shallows. There for instance, are some lines from one of Troilus' speeches when his wishes are on the verge of fulfilment:—

"I am giddy—expectation whirls me round,
"The imaginary relish is so sweet
"That it enchants my sense.........
...... I do fear besides
"That I shall lose distinction in my joys."

Shakespeare's Cressida is equally capable of analysing her emotions: "Why tell you me of moderation?" she says, "the grief is fine, full, perfect that I taste."

Both lovers in Chaucer's poem are of simpler and worthier stuff. We give lovingly that pity the poet claims from us for that tragedy that lies at the root of human things.

> " But ye lovers that bathen in gladnesse,
> " If any drop of pitee in you be,
> " Remembre you for olde passyd hevynesse,
> " For goddis love, and on adversitee
> " That suffren other "………

In both versions of the story, Troilus is a very young man, and his manner of loving may be taken as his most striking manifestation of character. Shakespeare, however, has meant him for a hero, for here is Ulysses' judgment of him :—

> " A true knight
> " Not yet mature, yet matchless ; firm of word ;
> " Speaking in deeds, and deedless in his tongue ;
> " Not soon provoked, nor being provoked, soon calmed ;
> " His heart and hand both open, and both free."

Yet when the object of his love becomes attainable, it inspires nothing higher in him than the calculation of the exact amount of enjoyment he may expect : while the same circumstances quicken in Chaucer's lover all the finer qualities of his nature ; more than ever he honours them that have worthiness, and eases them that are in distress. And how full of romance,—of the very spirit of poetry is his despair when he passes Cressid's house that is now empty of her ;

> " O paleys, whilom crowne of houses alle !
> " Enlumyned with sonne of alle blisse !
> " O ryng, fro which the ruby is out falle !
> " O cause of wo, that cause has ben of blisse !
> " Yit, syn I may no bet, fayn wold I kisse
> " Thy colde dooras, dorst I for the route ;
> " And farewel, shryne, of which the seint is oute ! "

The contrast between the two Cressids is even more striking. Flippancy—what to-day we call smartness—is the predominating note in Shakespeare's heroine. Her hardness to seem won is the only dignity she possesses ; and from the first the catastrophe is foreseen. The fall of Chaucer's Cressid is infinitely more tragic, for she is represented as a woman of strong personality and charm ; wise, charitable, blithe, tender-hearted. Note the manner in which the birth of Cressid's love is treated. Both writers give the incident of her watching the Trojan warriors as they return through the streets after battle : but in Shakespeare the passage of Troilus is tinged to our minds with repulsion, since it is described to us by the horrible Pandar.

When, however, we read in the exquisite narrative of Chaucer the sight of Troilus seems to sink as softly into our hearts, as it did into the heart of his Cressid:

> "His helm to-hewyn was in twenty places,
> "That by a tissewe hing his back behind,
> "His sheld to-dasshyd was with swerd and macis,
> "In which men mightyn meny an arwe fynd—when the people shout—
> "For which he wax a littel rede for shame
> "Whan he so herd the peple on him crien,
> "That to byhold it was a noble game,
> "How sobrely he cast adoun his eyen"

Indeed, for every reason, the story is more suited to narrative than to dramatic form. The cumulative growth of love seems to need those piled softnesses of verse, rather than the abrupt action necessitated by the stage limit of time: thus, in Shakespeare, the faithlessness of Cressida is not only horrifying but unconvincing, following as it does so immediately on her declared love for Troilus.

Finally, the third person in the tragedy Pandar, whom Shakespeare gives as a low intriguer,—

> "I cannot come to cressida but by Pandar,
> "And his as tetchy to be wor'd to woo
> "As she is stubborn chaste against all suit"—

this same Pandar has in Chaucer at least some touches of nobleness. Shakespeare makes him an old man; he appears in the poem, young, a contemporary and friend of Troilus. Here is his excuse:—

> "But God, that al wote, take I to witness
> "That never I for covetise this wrogbt
> "But only to abregge thy distresse,
> "For which welny thou deydist as me thoght"

Dryden has made a version of Shakespeare's *Troilus and Cressida* in which he has undertaken not only to refine Shakespeare's language, but to improve the play. He "new-modelled the plot, threw out many unnecessary characters, and improved those characters which were begun and left unfinished". That Cressida should be false, and yet left unpunished, offended his sense of morality: the sub-title of his version is "Truth Found Too Late" and herein Cressida only dissembles love for Diomede on the advice of her father.

> "False Diomede, bred in Ulysses' school
> "Can never be deceived,
> "But by strong arts and blandishments of love:
> "Put 'em in practice all ......"

It is only after she has killed herself in despair at Troilus' doubt of her, that he learns her never-swerving constancy, and, after slaying Diomede, falls on his sword.

This somewhat astonishing work has the additional seasoning of a most delightful preface. Its frankness of criticism and unconscious self-complacency is absolutely refreshing. Indeed we shall look in vain for a serious judgment expressed with such symplicity of sureness in a day when the anti-Shakespearians are driven to clothe themselves in the livery of the buffoon. There are few readers who will not enjoy the following paragraph on Shakespeare's language :—

> "It must be allowed to the present age that the tongue in general is so much refined since Shakespeare's time, that many of his words, and more of his phrases, are scarce intelligible. And of those which we understand, some are ungrammatical, others coarse ; and his whole style is so pestered with figurative expressions, that it is as affected as it is obscure."

Curiously enough, Chaucer, in his *Troilus and Cressida* is also concerned with the inevitable change of language. Words that once had price now seem to us affected and strange, he says. And because there is so great diversity and English, and in writing of our tongue, he sets up this quaint prayer for his poem :—

> " And red wher so thou be, or elles songe
> That thou be understande, god I beseche."

He never guessed that we should love him all the better for that faint aroma of the mediæval world that reaches us in the very language out of his pages.

The Father's Call.

BY

MRS. ELLA L. LAYSON, CALIF, U.S.A.

Mankind may be regarded as representing three stages of life or evolution. First the kindergarten stage where his dormant mental powers and faculties are developed by means of the senses through contact with the objects of the outer world. This is a kneading or forming process; from outside pressure character is formed on the same principle that dough is moulded into loaves or as ideas are formed out of the chaos of subconscious thought, when the mind comes in contact with opposing thought through this opposition it assumes tangible form and becomes fixed ideas. Through the senses, he learns the meaning of pleasure and pain; avoiding one and trying to promote the other he learns perception and discrimination and thus his consciousness expands. The animal instinct is replaced with the conscious desires of man and he learns to know himself as "I"; but he is selfish and thinks of everything in relation to himself. He is the centre of his little world and thinks only of his own interests.

Then there is the next stage corresponding to youth, where man, though still selfish, has learned to think of others, while keenly desirous of acquiring worldly goods he is also, though often indirectly, working for the advancement of others as well and as he progresses he learns to utilize the resources of Nature to better advantage, this tends to the good of all for better opportunities are available for those who follow.

It is proper that man should seek to improve himself and provide for himself and the advantages this world affords for the development of character are many. Thus all things have their use and place, it is only when man abuses his privileges that wrong ensues. If he takes advantage of his less advanced brother and withholds from him his right to improve himself but binds him to a life of slavery that he may gain by his labour, then he commits a sin against God and man. He should use his powers—his mind to help on the race, while working for himself let him have the interests of others at heart and all will be well.

After many life-times of experience, more or less painful, man reaches maturity where he takes a larger view of life, his soul seeks expression and a faint glimmer of light breaks through now and then and he perceives something of the majesty of life, its meaning and its purpose. The mind has developed to where it can discriminate between the real and the unreal and the soul reaches out for something higher and better. The objects of the world its pleasures can no longer satisfy. He has seen that when the form lies cold and still in death that is the end of all that relates to the material things of earth—wealth, fame and all luxuries so dear to the heart of the worldly man now appear as illusions for they can have no place in the Great Unknown! He sees that character is alone real, and what he is in and of himself constitutes all that is immortal.

For a time, when the power of illusion is dispelled and the pleasures of earth fade away, and he realizes how frail at best all earthly ties are, he feels helpless and forsaken. He reaches out for a hand to guide him through the darkness, something trustworthy to cling to, some whispered word of comfort, and.

Then he hears the Father calling:
Come home, My child to me! Why
Linger alone in darkness,
When thy Light still shines for thee?

Let me guide thy footsteps homeward,
To that fairer, brighter shore,
Where thy sorrows, shall be ended,
Where the tempest beats no more.

Let me be thy stay and comfort,
Lay thy head upon thy breast,
If thou wilt but trust me ever,
I will give thy spirit rest,

From my heart so warm and tender,
Flows my love, O child, to thee,
It shall be thine own forever,
If thou wilt but come to me.

Who could turn away from that pleading voice, who could resist those words of love? He cannot, for his heart and soul responds, and even as a little child reaches up to its mother's arms so does he reach up in child-like humility to the "Everlasting Arms of Love" and from that union the Christ or spirit of the Great Love is born.

Before this voice can be heard, the loud, strident tones of pride, self-assertion, hate and intolerance must be hushed and the Great Love can only abide in the heart made humble and pure for its reception. The Divine mysteries are only disclosed to the humble soul, for as one writer well says: "The Kingdom of Heaven *is* humility, mercy and love," and he who enters that Holy Temple bears the signet of humility for henceforth God rules instead of self.

Humility is one of the fairest flowers of the spirit, and through self-sacrifice, service and resignation the bud is formed in the heart that watered with pure love shall gradually unfold and become a perfect flower—a most pleasing offering to God.

Gems of Thought (*Selected*).

BY

MRS. ISABELLA FYVIE MAYO, SCOTLAND.

1. 'I cannot persuade myself that secrets impenetrable to steady and diligent observation can be extorted from nature by unnatural experiments.

Lord Lorburn.

2. Can it be right to water the tree of knowledge with blood, and stir its boughs with the gusts of bitter agony that we may force its flowers into blossom before their time?

George Macdonald.

3. Let this feverish energy which now goes to vivisection devote itself in calmer, stronger fashion to studying the best methods of health, of diet, of life, of light, of exercise, etc., in our bodies and in spreading these methods among the mass populations. Here is a grand and endless work—only just begun.

Edward Carpenter.

4. There is only one lamp which we can carry in our hand, and which will burn through the darkest night, and make the light of a home for us in a desert place: it is sympathy with every thing that breathes.

Ouida (Louisa de la Ramee).

5. Sweet is the love which Nature brings;
Our meddling intellect
Mis-shapes the beauteous forms of things
We murder to dissect.

Wordsworth.

6. Take heed lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Colossians ii, 8.

7. Knowledge and wisdom far from being one
Have oft-times no connection: Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own. *Cowper.*

8. I have known in my time a hundred artisans and a hundred labourers wiser and more happy than the rectors of the university and whom I had much rather have resembled.

Montaigne.

9. Physician art thou? One all eyes,
Philosopher! a fingering slave,
One that would peep and botanize
Upon his mother's grave?

Wordsworth.

10. If you think yourself superior to the rest, in that instant you have proclaimed your own inferiority. And he that will be servant of all, helper of most, by that very fact becomes their lord and master. Seek not your life, for that is death.

Edward Carpenter.

11. It is given to few human beings to be as faithful and loving as dogs.

Ludwig Barnay.

As to what concerns fidelity, there is no animal in the world so treacherous as man.

Montaigne.

12. My heart was set to know and to search out, and to seek wisdom and the reason of things and to know the wickedness of folly.

Ecclesiastes vii., 25.

13. It is by absence of mind that we omit many duties.

Cecil.

14, A man is selfish because he has not cultivated his imagination.

E. Gibson.

15. Who cannot feel for every living thing
Hath faculties that he has never used.

Wordsworth.

16. Evil is wrought
From want of thought
As well as want of heart.

Hood.

17. All cases of cruelty and ill-usage, and all careless treatment, arise through thoughtlessness, or have at least their beginnings in thoughtlessness.

R. W. Trine.

18. The gift of eulogizing or apologizing for wicked actions is second only to that of committing them.

Southey.

19. Whoso hearkeneth unto wisdom shall dwell securely. And shall be quiet without fear of evil.

Proverbs i., 33.

20. We often see men cause themselves to be let blood, purged and physicked, to be cured of diseases they only feel in opinion. . . Compare the life of a man subjected to such imaginations to that of a labourer that feels no pain or sickness but when he is really tormented or sick.

Montaigne.

21. If a rich man wishes to be healthy, he must live like a poor one.

Sir R. Temple.

22. We see a power (that of the mind) which continually produces effects which we admit, so far as we can discover to lie at the bottom of almost all diseases. I affirm that that power does produce

disease (which is daily seen though not taken notice of) and that under certain conditions it will cure it.

James Hinton.

23. It is not years that make age. Frivolous pursuits, base passions unsubdued, an empty mind, life with sordid aims or no aims at all, these are the things that make people aged, body and soul.

Sir Theodore Martin.

24. Pay what ranson he will, a man cannot escape from death, nor yet from fell disease, nor yet from the approach of old age.

Solon.

25. Regard it as the greatest crime to prefer life to honour, and for the sake of life to lose the reason for living.

Juvenal.

26. And Mary brought forth her first-born Son : and she wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn.

Luke ii., 7.

27. It is not without significance that the story of Jesus Christ begins among the kindly animals, and now those who shut Him out celebrate His birth by reckless slaughter and cruel torture of those who let Him in.

1. Fyvie Mayo.

28. I believe where the love of God is verily perfected, and the true spirit of government watchfully attended to, a tenderness towards all creatures made subject to us will be experienced, and a care felt in us that we do not lessen that sweetness of life in the animal creation, which the great Creator intends for them under our government.

John Woolman.

29. Life, I repeat, is energy of love
Divine or human.

Wordsworth.

30. To live as if to love and live were one.

Shelley.

31. Ye, who by grace are chosen from the rest
To love, mourn not your suffering, for they
Who know love's martyrdom, are ever blest.

Gaspara Stampa.

32. The great law of love binds the God of our reverence to the last and lowest of His creatures, and makes creation but one great fabric of spiritual affinities of which He is the weaver and over the furthest threads come to Him the appeals of all His creatures.

W. J. Stillman.

Who is my God and Where?

BY

MR. HEMENDRANATH SINHA, B.A.

My God! My only good! My heart panteth after Thee as the hart panteth after the waterbrooks. Reveal Thy Visage unto me, for I am sore-troubled and heavy-laden.

The World has failed to give me peace and happiness. Help Thou me out of my difficulties. Fain would I know Thee and go to Thee, for I have no other friend besides Thee.

"To know Thee is to have Truth. Not to know Thee is great Perdition", saith the Kenopanishad.

This life of ours is true, when we know Thee. It is vain, when we fail to know Thee.

All the troubles of this life,--sickness, want and disappointments, we suffer uselessly, if we do not arrive at Thy knowledge through our infinite sufferings.

Hence, we pray to Thee to remove the Veil, that shuts out the sunshine of Thy countenance, in order that we might stand before Thee and behold. Thy Face, Thy Beauty, in which alone is life's highest good, our highest bliss. Isopanishad, 16.

"To behold Thee in every living creature is to attain immortality", says the Kenopanishad. But we, in utter amazement, gasp for breath, as we fail to realize the meaning that is hid in this saying. Even a whole life-time has been found insufficient to sound the depth of this self-evident Truth.

The human heart is ever crying, "where? O! Where is my God? My Good?"

The Kenopanishad says that Indra became the chief amongst gods, because he alone first knew what God is (4-3). To know Him is to be the first among gods. To know Him is also to be a prince amongst men. Hence too, Rammohon Roy, Devendranath Tagore, and Keshab Chandra Sen and others became princes amongst men.

We must know God. That is the most important thing to know. That is also the most urgent thing,—and the only thing that makes life great and good.

The same Upanishad has it,—"His revelation is like the flash of lightning." (Do. 4-4.)

The Isopanishad has advised us to,—"Overspread the Universe and all that is, with God," (Iso. 1.)

Also,—"God is motionless,—one and quicker than the mind. The senses cannot catch Him. He goes before them.

He is fixed, yet he over-runs the fast-going mind. In Him is placed the air, which is ordering the rains.

He moves, He moves not. He is far. He is near. He is in all and outside all.

He is in all creatures. In all things is He? He who knows this, hates none.

He is in all. What is stupidity or sorrow to him, who knows this?"—(Isopanishad. 4-8.)

"He knows our wants. We need not speak to Him about them. Even before we had speech, he arranged for our wants.

He sent milk into the mother's breast long before I came into the world, and long before I could think, feel and know my wants or pray; and will He not remember me to-day, when I am grown up, and pray to Him in my utter helplessness? Surely, He will. He is not senseless or heartless. He knows. He feels. He loves. He cares for me, as much now, as when I was a helpless fœtus in the mother's womb. He keeps us as the mother lovingly preserves here fœtus in the womb. (Prasnopanishad, 2-13.)

He creates. He casts his budget figures for His infinite time. His budget forgets none. We are all remembered in the Father's budget. He is our Father, for he conceived us, and gave us being. We did not plan our being. In him we have our being and live and move and thrive. Him we cannot do without. Him we cannot exceed or supersede. All that is in Him and He is in all,—in all our wants and privations as well. He, therefore, knows our wants.

The Mundaka Upanishad says,—"Learning cannot reach Him,—nor Intellect, nor various scriptures.

Him, He wants to reveal His Nature to, alone knows Him.

The weak in spirit cannot know Him; nor the stupid, nor by whimsical spiritual exercises, can we attain to Him. He who knows Him by all these means, alone enters the Kingdom of God."—(3. 2. 4.)

The Infinite can be fully known by the Infinite alone. The finite can only know Him negatively, but this negative knowledge may be very deep and may almost approach positive knowledge. We hover around the regions of the spirit and only get a glimpse, occasionally, of the country of Eternal Sunshine, that lies on the other side of this world,—over and above this material, visible world of the senses. Those who have eyes to see, can see. Those who have ears to hear,

hear. "As the pyres of the wheel are centred in the axle, so are all knowledge in the knowledge of God." (Prasnopanishad. 6. 6.)

God being the Supreme Being, God-knowledge is Supreme Knowledge.

He who has no hands yet catches,—has no feet, yet travels,—has no ears, yet hears,—He knows all. No one knows Him. (Swetasswataropanishad. 3. 19).

To know Him is to be released from the bondage of death. There is no other way. There is no other way.

He is above all. There is none above Him. He is smaller than the atom,—and greater than the Universe (Do. 3. 8. 19.)

He is the most Eternal among things eternal. He is the most sentient amongst things sentient. He can be understanded by the deepest abstraction only. All our fetters fall of, as we gradually know Him, (Do. 6. 13.)

Let us know Him, therefore, by all means in our power, for the effect thereof is eternal and the joy thereof is ineffable.

To know him is to gain all. No other gain is worth anything after we have had Him. (Geeta. 6-22.)

He is our ransom from the bondage of the world. (Swetasswataropanishad, 6-16.)

He is in us,—not far from us. He is in every limb,—in every nerve, in every vein. He courses through our blood drops,—makes our pulse throb. He regulates our heart-beats, and directs our breathing. Our eyes open and shut at His desire. He directs our footsteps. He makes us think our thoughts and enables us to feel our emotions. He helps us in every act of consciousness.

The Kenopanishad has it,—

"Who sends us our thought, and desires? Who first puts life into us? Who causes us to speak? Who gives us sight and hearing?" (I) "He is the Ear of our ears,—the Mind of our minds,—The Speech of our speeches,—The Life of our breaths,—the Eye of our eyes.

To know Him is to attain to immortality."—(2.)

We fail to find Him, like the archangels, who sit before His Throne,—His Shekinah,—"bleared with excess of light". Because, we seek him, where he is not,—because we start with wrong notions and conceptions about Him,—because we are put on wrong scents and beat about the bush in vain.

To have Him is to go after Him, as the huntsman goes after his sport, with singleness of aim and then our arrow lodges in Him and we have Him. Have at him, like the Shikari, and you have Him. There is no other way. (Mundakopanishad, 2-2-4.)

He is the Biggest Shikar man can bag. The sportsman, who can bag Bromha, is a shikari indeed! To go after this Big Game, we must first practise our hands at the smaller game of shooting our passions. If passions are not bagged, they run wild and divert our aim and we miss spotting God.

The heart is the best setter. Set the heart after Him and you find out His Habitat. The heart goes out in its search, like the musk-deer and smells every leaf and petal in the world, till it comes back home tired to know that the perfume is of the heart and flows from there.

God is in the heart. (Chhandoggyopanishad 8. 1. 1.) Purify it and you see God: (Jesus. Math 5. 8.)

It is no more necessary to run about the universe in our search after Him like the musk-deer.

It is not necessary to seek for any other master, for the Master is within you, in your own heart. Nay, He is the heart. (Chhandoggya 8. 3. 3.)

God is, therefore, Love. He is living Love. He is Life. He is loving Life. He is the Energy of Life.

Let us know Him as our life,—as the Life of all. His Love created us,—preserves us and keeps us for ever.

Let us think of Him oftener than we breathe. Let His Discourse be renewed every day oftener than our meals, for He is our meat and drink, both by day and by night. He will give us all that we want and cheer us up!

The Etymology of Lanka.

BY

MR. S. W. COMARASWAMI.

(Continued from page 339, Vol. IV., No. 9).

And it is interesting to note here that the Aryans and the Tamilians evidently gained their first idea of islands from sand-banks in rivers, and this gives us a clue to the original *habitat* of these peoples. They do not appear to have known at first *insulae* or *islands in the open sea* (*in salum*) as the Latins of old did, but apparently knew only eyots in the rivers or *arus*, which were the highways of communication in primitive times. From this one can safely conclude that their original homes lay inland or inlands remote from islands proper.

Turning to the name Ilankai, a question may arise as to why it is not used in the sense of an island either in the classics or in the current speech of the Tamils. The answer is quite simple. The use of Ilankai to denote *the* island lying in close proximity to the Tamil settlement would naturally lead to its obsoleteness as an appellative, especially when the Sanskrit *dvipa* and its Tamil modifications had found a footing in the Tamil vocabulary. To add to this cause is the mania for Sanskrit names which has seized the Tamils ever since the advent of the Aryan *parppar* (seers, *i.e.*, stargazers or episcopi), (*Sreshthis* (chiefs of trade-guilds) or *Vanigas* (merchants) in Southern India. These Aryans introduced among the Tamils their religious tenets and ceremonies, and social distinctions, partly as a result of finding a following and partly as a result of intermarriages; and consequently there has been a large influx of Sanskrit words into the sweet tongue of the Tamilians not to speak of the rise of what is known as "Aryo-Dravidian" physical type among the South Indians. This Aryan influence—particularly the Brahmanical supremacy—has created in the artless Tamilian a mad fancy for everything Aryan, and a considerable number of sweet and simple Tamil words have been altogether or partly given up for sonorous Sanskrit words. The speech of the most ordinary villager himself is interlarded with Sanskrit words. This deplorable mania for Aryan names has so far advanced in virulence that at present the average Tamilian feels rather reluctant to give his children simple old names of Tamilian extraction. What a queer roll of sonorous Sanskrit names the Jaffna Mudaliyars of the Portuguese and Dutch periods have left behind! Even the illiterate and despised pariah sometimes fell in love with such sounding names, and ludicrously assumed right royal titles.

Considering then the above circumstances, the pathetic account given in some old Tamil stanzas of the submersion under sea of *Kapadapuram*, and *Ten Madura*, (a reputed seat of Tamil culture in olden days with numerous libraries abounding with the cream of Tamilian productions), the ravages of the Hindu temples and their libraries by the relentless Mahometan conquerors, the antipathy and indifferentism of the Aryan Brahman *literati* to the pure Tamil classics, the inveterate hatred towards Jains and their works which the bigoted Saivite of old cherished, the decay and destruction of old books caused by man's neglect and the ravages of book-lice and other insects, the immense loss which the ancient Tamil literature has thus sustained in religious, medical, dramatic, musical, and grammatical works, etc., their names even except in a few cases being lost to posterity, an impartial inquirer into the history of the Tamil language is bound to admit that Tamil must have irretrievably lost many ancient classics and *with them* a vast number of its national or native words, terms, and expressions. It is therefore uncharitable and incorrect to hold with Dr. Caldwell that the early Tamilians "had no word expressive of the geographical idea of island". And it is more likely than not, that *Ilankai*, in the first instance, merely meant "island," and was sufficient to distinguish Ceylon from other countries in the neighbourhood. The usage depends on common residence or surroundings of the speakers and hearers, and is exactly similar to the employment of the word "town" to denote London or New York by people living in their suburbs, or having interests or business there. Philologists would say that *Ilankai* passed into a regular proper name "as soon as it was apprehended in this concrete sense (of Ceylon) by neighbours too far removed to judge of the reason why it received this special name." It is by such a process Meadows, Newcastle, Neuburg Colombo (harbour), Puttalam (new salt pans) etc., became proper names. In this connection it is very significant that the island in the middle of the Kolair Lake, Kistna District, Madras Presidency, is also known as *Lanka* (Akadala Lanka). Equally significant is the fact that Tamil poets generally designate our island by the terms *Ten Ilankai* (Lanka in the South).

Now with regard to the Sanskrit form of *Ilankai* the disappearance of the initial "*I*" calls for some explanation. It is a fact well known to linguists that the spirit of the Aryan languages where, unlike in Tamil, words can begin with l or *r*, is generally to eliminate the initial short vowel preceding l or r, especially when foreign words are adopted into their vocabularies. This is known as aphesis in philology. Compare the following examples:—

Gr. L. Oryza ...	... O. F. Ris (rice)
L. O. F. Elaboratoire	... O. E. Elaboratory
Do.	N. E. Laboratory
Vedic Sanskrit Uloka	... Later Sanskrit Loka (world)
Tamil Ilamaiyan	... Sin: Lamaya (a person of tender years)
Ar. Port: Alaude	... It: Liuto (lute)
Alongshoreman	... Longshoreman
Especial ...	... Special
Esquire ...	... Squire

For the change of *ai* in Ilankai into *a* in Lanka, I have to refer again to the tendency of the Aryan languages not to end their borrowed words in dipthongs or diagraphs.

Cf. Tamil Murunkai (bentree).		Sin: Murunga Anglicised moringa
Tamil Anai Valai	...	Sin: Ana malu (a kind of banana)
,, Palai ...	...	Anglicised Palu (iron-wood)
,, Urimai ...	...	Sin: Urume (right of inheritance)
,, Nilaimai ...	...	,, Nilame (Status)

There is, however, such a strong bias among the natives of India and Ceylon in favour of the alleged divine origin and purity of the Sanskrit tongue that any attempt to derive a Sanskrit word from a foreign source would make the native Pundits laugh in their sleeve. Even Senavaraiyar, a splendid commentator of Tolkappiyam—the oldest Tamil grammar extant,—holds in his commentary on *Cholladikaram* (etymology) that Sanskrit is a common language (that is, the source or feeder of all other languages), that no foreign words could find accommodation in that sacred language and that, when words of similar sound and import are found in other languages, they should be traced to the Sanskrit.

Even in the face of striking example where Tamil affords a better etymological explanation, and ignoring the patent fact that, where two or more peoples have intercourse with one another for a sufficiently long period, they are liable more or less to be affected by the manners, customs, and speech of one another, however removed they may be in the scale of civilization, the Indian Aryans have deliberately declined to trace any of their words to a foreign source. The reasons for this wilful error are not far to seek. The Sanskrit tongue, the pride of the Aryans, was fondly believed to be of divine origin and its vocabulary incapable of enrichment by foreign words. There is also room to suspect that, like some of the early European philologists, the Indian Aryans were under the misconception that a mixed vocabulary or language necessarily implied mixed marriages, or that relationship of languages meant necessarily relationship of the speakers thereof. With regard to indebtedness of the Sanskrit to other languages, the following remarks of Professor Skeat, culled from a private correspondence with me, show how artfully the Aryans of India derive foreign words from Sanskrit roots.

"You can always find a Sanskrit root for a word adopted into Sanskrit. Thus when the Portuguese word *varanda* (whence English verandah) was taken to India, it became Sanskrit *varanda*; and was identified with a real Sanskrit word of the same spelling from the root to *vri* to cover."

(To be continued.)

EDITORIAL NOTES.

THE evil nature of some young men seems also to grow as they grow old.

IN the *Acquarean Gospel* we read: "The wealth of soul lies in the purity of life and in the wisdom that descends from heaven."

LORD AVEBURY says: "The chief advantage of being wealthy is to be relieved from the necessity of thinking about money; but if the result is that we only think of it all the more, and selfishly, we do more harm than good."

MRS. MALORY says: "There is only one God, but this infinite tree of God has many branches,—Love, Wisdom, Peace, Joy, Purity Harmony, etc. There is only one Wrong, but this tree of Wrong has countless branches,—Cruelty, Injustice, Murder, Greed, Lust, Revenge, etc. Study these two short paragraphs a few moments and you will see what the world has worshipped as God and feared as the Devil, and you will also see that the Good—doers have been the God-manifestors and the Wrong-doers the Devil-manifestors."

RABBI TYRA, on being asked by his pupils to tell them the secret which had gained him a happy, peaceful old age, replied, "I have never cherished anger with my family; I have never envied those greater than myself, and I have never rejoiced in the downfall of anyone."

EPICURUS divides the needs of mankind into three classes. First come natural and necessary needs, such as, when not satisfied produce pain,—food and clothing, *victus et amictus*, needs which can easily be satisfied. Secondly, there are those needs which, though natural, are not necessary, such as the gratification of certain of the senses. These are needs rather more difficult to satisfy. The third class consists of needs which are neither natural nor necessary, the need of luxury and and prodigality, show and splendour, which never come to an end, and are very hard to satisfy."

PROFESSOR SUNDARARAMAN wants to prove that the Dravidians are Aryans. The higher castes do not allow the "depressed classes" to be out of the Hindu fold. What is all this due to? Is it to find a pavement to be trodden on?

HONBLE. MR. T. V. SESHAGIRI AIYAR wants the spirit of Manu's Code to be introduced in the present laws of the British Government. He is very anxious that Sri Krishna should be worshipped in America. Honble. Mr. Justice Krishnaswami Aiyar would be very glad if the Devanagiri script can be used as a common script in India. All these have an inner meaning.

EACH community in India is employing every means to assert its own political importance and to obtain representation proportionately. The exclusion of the depressed classes from the Hindu fold would bring about the dreaded 50 million deduction from their political total. Is it for this the Hindus want the depressed classes to be within their fold?

THE *Maharatta* says: "Mr. Gait's obnoxious Census Circular is now buried; and the so-called "depressed classes" are saved by the ignominy of being shewn as non-Hindus in the new Census returns.' No other religion but Hinduism would be so ignominious as to place the depressed classes in the position in which they are now placed.

ABOUT 6½ % of the entire revenue of India are the excise receipts from country liquors.

ABOUT 7,500 patients are in the Indian Lunatic Asylums and the use of drugs is believed to the chief cause of insanity.

THE Dharma Rakshana Sabha of Madras has prepared the draft of a Bill to amend the Religious Endowments Act XX of 1863 for introduction into the Madras Legislative Council. Rules for the qualification of voters and of candidates for election, tenure of office, etc., are proposed.

DURING the short time His Highness the Gaekwar stayed in Bombay, on his arrival from England before proceeding to his State, he gave a powerful push to the cause of social reform in more than one direction. The Aryan Brotherhood dinner, at which he was the principal guest, was noteworthy for the fact that it was attended by Hindu ladies, who sat at the same table with male guests. The gathering of the Hindu Clubs at the University Convocation Hall was a great success. The presence of Her Highness the Maharani with the Maharaja, the large number of Hindu ladies of all classes who filled nearly half the great hall and the overflowing audience, together presented a sight to gladden the heart of the early pioneers of social reform. Her Highness presented prizes to the ladies who came out successful in an elocution competition.

A BRAHMIN widow re-marriage was celebrated in Cocanada on the night of the 2nd December last between Mr. Namuduri Vyaghreshwara Rao, sometime Assistant Sanskrit Pandit, Kallikota College, Berhampore, aged 27 years, and Sreemati Kameswaramma, aged 16 years. The bride, who belongs to a respectable Niyogi family of Narasapur in the Kishna District, lost her first husband when she was a girl of ten. About 300 gentlemen attended the marriage.

WE have received a pamphlet by Nasarvanji Jivanji Readymoney, entitled "A Programme of Education." It is a reprint of an article the author wrote to the "Times of India" sometime ago. Some of the suggestions made are very original and useful.

WE are exceedingly glad to learn that the Colony Scheme of the Mangalore Depressed Classes Mission is making progress. The Government of Madras granted some land for the purpose. The Collector of the District has made a grant of one hundred palmyra trees as charity on behalf of the Government and a well is to be constructed at the cost of the District Board. Sixty homesteads, for homeless Panchama families, a school, a hospital, and a home for the blind, etc., have yet to be built. Mr. Appalswami Naidu of Moulmein and Rai Saheb N. Sadasiva Pillay of Port Blair are collecting money in aid of the Mission.

THE Hindu-Muhammadan Conference, which met on New Year's Day at Allahabad, ended with the appointment of a Committee consisting of representatives of the two communities to go into the several questions at issue between them.

THE twenty-fourth session of the All-India Social Conference met at the Congress pandal on the 29th December last. The hall was filled to overflowing and several ladies were present in the platform. The Honble. Mr. Moti Lal Nehru, Chairman of the Reception Committee, opened the proceedings with a short speech welcoming the delegates. The Honble. Mr. G. K. Parekh proposed and the Honble. Mr. Ganga Prasad Varma seconded that the Honble. Raja Rampal Singh, C. I. E. be elected President. The President then delivered his excellent address. Resolutions regarding the amendment of Act III of 1872, the so-called Brahmo Marriage Act, so that it may no longer be necessary to make a declaration repudiating certain religious beliefs as a condition precedent of being married under the Act and other matters were passed.

ANOTHER noteworthy feature of the social activities of the Conference week of Allahabad was the holding of two Ladies Conferences, the one under the Presidentship of the Rani of Vizianagaram and the other under the Presidentship of the Begum of Janjira.

THE Theistic Conference commenced its session on Sunday, the 25th December last, in the Colonelgunj School at Allahabad. A large number of delegates from all parts of India attended the Conference. Mr. Abinash Chandra Mazumbdar welcomed the delegates in a few words. Mr. G. T. Trivedi of Bombay proposed that Pandit Sivanath Sastri do take the chair. Mr. Lala Dharamdas Suri of Lahore seconded and Husaram Tharance of Karachi supported the resolution. Pandit Sastri then took the chair. He then delivered the address lasting for a hour. He dwelt especially upon the practical aspects of theism.

THE orthodox Maharaja who presided at the last Convention of Religions wants to harbour the caste system. Worked on this principle, the Conventions are going to do no good.

THE Fifth Annual Session of the Saiva Siddhanta Conference was held at Ramnad in the "Ramalinga Vilas" on the 26th, 27th and 28th December last under the Presidentship of Srimat K. P. Puttanna Chettiar Avergal, Senior Councillor to His Highness the Maharaja of Mysore.

THE Seventh All-India Temperance Conference was held in the Convention Congress pandal at Allahabad on the 29th December last under the Presidency of Mr. E. W. Fritchley of Bombay and did some excellent work.

THERE seems to be much acute controversy among the members of the Parsee community in Bombay as to the merits of the Theosophical movement and as to the desirability of young men of that community joining it. A large and lively correspondence is going on in the columns of the *Parsi*, a weekly journal published in Bombay, respecting the Theosophical movement. Prof. P. A. Wadia, Mr. B. T. Anklesaria, and Dr. N. N. Ketrak have published an appeal to the common sense of the Parsees, in the *Parsi*. In the appeal, the question whether the doctrines preached by the Theosophists in India can be accepted by a true Zoroastran without detriment to his beliefs is answered in the negative. The essential principles of the Theosophical Society are pointed out to be Karma, Re-incarnation, Pantheistic morals, and belief in certain Masters. To the follower of Mazdayasnan faith these beliefs are not only alien to his religion, but opposed to the teachings of that religion. Further the Esoteric Theosophist has no personal Creator while the Zoroastrian faith believes in an All-Powerful Supreme Being. Under these circumstances it is pointed out that no true believer in Zoroaster can be a Theosophist. Then a short history of the society is given. It is also pointed out how the Committee appointed by the Psychical Research Society came to the conclusion that Madam Blavatsky was "one of the most accomplished, ingenious and interesting impostors in history." The quarrels between Mr. Judge and Col. Olcott that led to disgraceful revelations in which it was acknowledged that the letters from Mahatmas were written by human hands, are then stated. Finally the appeal closes with an exhortation to the Zoroastrians asking them not to lend any moral support to "such a dangerous but innocent looking organisation".

IT is with great pleasure we received a copy of "A Summary and Appreciation" of the Fifth World Congress of Free Christians and other Religious Liberals, at Berlin, from August 5-11, 1910. This is a reprint of an article from the *Christian Register* by Revd. Charles W. Wendte, D.D. The author briefly gives an idea of the work done in the last Congress. We understand that a German Report of about 500 or more pages, including nearly all the papers read at the Congress in full, with abstracts of others, together with a complete account of the proceedings, lists of members and other information of interest has been published. Another and English version of the proceedings and papers of the Congress was also in preparation.

WE thank Mr. Hem Chendra Sirkar, M.A., for his kindness in sending us a copy of his "Life of Ananda Mohan Bose." The book is dedicated to Mrs. A. M. Bose. Pandit Sivanatha Sastri and Sister Nividita have written excellent introductions. Great credit is due to Mr. Hem Chendra Sirkar for the nice description he gives of the various phases of the life and character of the late Mr. A. M. Bose, the most unique and inspiring personality of his age. As the author says, there is no doubt that Mr. Ananda Mohan Bose is the most complete ideal of Indian manhood. The memory of such a great man is among the most valuable assets of the nation. We therefore recommend the book to the careful perusal of all. Copies of the book can be had of the author at 16, Raghunatha Chatterjee Street, Calcutta.

THERE is pending in the Congress of the United States a motion to investigate the subject of old age pensions to citizens of the United States.

WE beg to acknowledge with thanks the receipt of a donation from Mrs. Mary Evalyn Davis of Los Angeles, Calif., U. S. A.

A LUNAR ECLIPSE

A Poem

COMPOSED BY

SOHRAB H. SUNTOOK (Bombay).

The weary world is silence-bound,
Dame Nature looks serene and calm;
The Queen of Night begins to round
And spreads abroad her holy balm.

On hall and bower, on town and tower,
She sheds her crystal flood of light;
Each lovely star, each little flower,
She greets with glances of delight.

And lovely moon, and star, and flower,
Together raise a choral song
In praise of that Almighty Power
To Whom their life and light belong.

With retinue of stars, the Queen,
  Across the trackless plains of air
'Mid clouds few and far between
  Presents a scene quite passing fair.

Full conscious of her Queenly power
  She moves with sow and even pace;
But dark forebodings seem to hover
  And darkness gathers on her face.

From times of Adam and of Eve
  Tradition, folk-lore, legend, song,
Have made the vulgar mob believe
  Eclipses forebode something wrong.

As goddess Isis veiled her face
  From vulgar gaze of eyes profane,
Dark curtain veils Diana's grace
  When men grow wicked, false and vain.

The beggars cry with might and main:
  "May chaste Diana chase the gloom,
And may she smile on us again,
  And pardon wicked persons' doom."

The hidden gems of darkest mines
  Lose not for that their shining power,
And *Luna all the brighter shines*
  After the darkness of the hour.

Like singing wind that mocks the storm,
  Like rainbow laughing o'er the shower,
Again she shows her lovely form,
  And smiles on foliage, fruit and flower.

Now through the boundless-bosomed deep
  Her beams of beauty make their way;
The silent stars their vigils keep,
  And gladly greet her silver ray.

Her rays argentine, cold, and clear,
  Lit up with light of many dyes
Each grove and grot, each moor and mere,
  Each fleecy cloud across the skies.

TOPICS FROM PERIODICALS.

The Golden Rule in Practice.

BY

JAMES ALLEN.

From the *Light of Reason.*

IT will be in keeping with this season of the Christmas festival to reconsider the most important precept of that great Master of Life in whose remembrance this festival is annually held. Jesus Christ himself made his saying, "Do unto others that which you would they should do unto you" the most important when he declared that its keeping embraced the whole "law and the prophets," which means that to practise this precept at all times and in all places, under the severest tests, and both in the spirit and the letter, is to attain to divine perfection.

It is the simplicity of these divine precepts that confounds, or rather it is our lack of simplicity, the complexity of our selfish motives, that blinds and befogs us. This precept is a call to the most sublime unselfishness, and only as we succeed in *doing* it, can we understand it.

The frequent repetition of maxims, too, renders them so familiar in the letter, that their spirit is lost, so that at last they come to be repeated thoughtlessly by thousands of people for whom they have lost all meaning. It was Confucius who, when a young man, said—"I find golden maxims on the lips of nearly all men, but I cannot find one that is practising them ; I will put them into practice." The unique nobility of his character, attested by twenty-four centuries, proves how far he succeeded.

Again, the efficacy of the divine precepts—particularly such as the one we have under consideration—is destroyed by their application *externally and selfishly* instead of *internally and unselfishly*, that is, by hurling them at others instead of applying them to ourselves in silent humility. The very nature of this precept prohibits its external application. To demand that others shall do to us that which they would like us to do to them is to completely subvert the precept and render it null and void. The precept confines us to our own actions, without exception or qualification. It reads, "Do unto others," not "expect others to do unto you". My whole concern is to act rightly towards others. They choose their own actions—that is their business, not mine. If I accuse another of a sin and he turns and accuses me of the same failing, what gain is there? Or if he accuse me, and I recriminate, what is accomplished but the increase of strife, ill-will and hatred? The royal road to putting others right is to put oneself right. He who is not enlightened by your good actions will not be instructed by your accusations.

The right-doer is concerned entirely with his own deed, not with the way in which it will be received or treated, or with the praise or blame, profit or persecution which may accrue. Having done that to another which, were he in his place, he would wish done to him, he has done all, and there is nothing more to be said or feared. His happiness is in the act, not in its consequences.

The wrong-doer concerns himself entirely with the actions of others. Having acted, he looks for the result. If the other person acts again in return as he wishes him to act, he is pleased, and thinks highly of, and praises him ; if, however, the counter-act is contrary to his wishes, he thinks meanly of, and blames the other, person. He thus places his happiness entirely at the door of the actions of others, and is elated or depressed, joyous or wretched, in accordance with their attitude towards him. Thus he is continually being hurt, and wounded, and disappointed. He complains of being "badly treated," of the "injustice" of others towards him; he tells of being "upset," and of the sleepless nights and troubled digestion which the "wickedness" of others has inflicted upon him. Consequently either praise or blame, flattery or condemnation, is repeatedly upon his lips. The man whose actions please him to-day he thoughtlessly praises; but to-morrow he will just as thoughtlessly condemn the same man should he do something that he does not "like." His attitude, "Do unto me," is the reversion of the precept, "Do unto others."

Praise or blame will rarely be heard from the lips of the right-doer. He does not act from self and does nothing thoughtlessly. He sees the hidden possibilities of good in the so-called "evil," and the possibilities of evil in the so-called "good," and he is guarded in his words; and as the actions of others towards him are entirely their own concern, his praise or blame are superfluous. His practice of doing unto others is the fulfilment of the precept.

And now, let it be observed, the precept does not say what actions shall be done. It lays down a universal principle of action, but it leaves individual acts to the personal conscience. It does not say, "do this," or "do not do that"; but it says simply, "do this if, were you in the other person's place, you would wish done to you"; or, "do not do that which, were the other to do it to you, would hurt you, and be regarded by you as wrong".

Here then is a simple and infallible rule by which the wrong-doer can convert himself into a right-doer; by which the self-centred and unhappy man can transform himself into a self-conquered and happy man. Seeing that the wrong-doer is continually condemning the actions of others towards him as wrong *because they cause him pain*, he should cease from doing those same actions towards others. The first impulse of a wrong-doer, when he is "hurt," is to retaliate—that is, to return the wrong act, and that, too, with violence or vindictiveness, therefore his first lesson in carrying out the precept is the learning to be forgiving and silent when attacked or misunderstood; the overcoming of resistance and retaliation.

Thus, while the precept does not particularize as to acts, it leaves one in no doubt as to the mode of action. If the words which you apply to another, and the severity which you inflict upon him is such as you would wish to have applied to and inflicted upon you in the same circumstances, then the precept is obeyed, for then you have become just, and free from resentment.

As one overcomes resentment, a new joy is born within him. He begins to know what it is to have peace within while all around is turmoil and unrest; begins to be able to remain untroubled and calm while the accusations of an angry assailant are hurled about him, but cannot reach his loving and well-fortified heart to cause him hurt or harm; for, from that heart where resentment has ceased to lodge, compassion is poured forth in streams of silent eloquence.

And now, as the learner succeeds in doing the precept—even while partial success only is acquired—he becomes conscious of a new and wonderful power arising within him—the divine power of transforming others; and this is accomplished, not by striving and straining to make others good, but by leaving his own deeds to work silently upon their hearts. Every time he remains compassionately and serenely silent under attack, or admits and defends an adversary's right, or returns good for evil, he is transforming others by the power of divine gentleness, divine compassion, divine justice and love. He teaches by *being*, not by preaching. What preaching he may do, will be merely auxiliary. He has discovered the great power which is wielded by the Masters of Life in the salvation of the world; a power that retains its vitality through ages of time, and compared with which the fierce violence of the angry man or the proud oppressor is as the ineffectual raving of a madman.

And, strange and incomprehensible as it appears to the one altogether unlearned in righteousness, he who practises this precept is not hurt, or wounded, or disappointed by the actions of others towards him; for that within us that suffers hurt is the selfish and personal and not the divine and impersonal. As he succeeds in detaching his mind from his own selfishness, he becomes detached from the selfish acts of others. They have no longer any part in him. They are outside his life, which is concerned with what is good. He recognizes their right to act towards him as they choose, and takes care to act towards them in the divinely appointed way.

Thus is his life rendered blameless, his heart made pure, and his mind established in perfect peace.

What is Wealth? Who are rich?

BY

Revd. JABEZ T. SUNDERLAND

(From the *Christian Register.*)

(*Concluded from our last issue.*)

I BELIEVE there are no poorer men living than some whose worldly possessions are immensely great. The long years and years of effort and strain to get rich means almost necessarily the dwarfing of the soul's higher powers and possibilities, the gradual degrading of the soul to the money level, the loss of the power to enjoy the finer and nobler things of life.

Do any of us ask the question: "How we may obtain the largest possible possessions". The answer depends upon what kind of possessions we seek. We can get the most ot legal possessions, undoubtedly, by living definitely for these, by turning all our powers into money-making and money-saving powers,—by making Mammon our god and serving him day and night.

But, if we recognize other possessions as more valuable than the legal, the way to enrich ourselves with the largest amount of these is to cultivate our minds and store them with knowledge, so that all nature shall be to us an open book; to become acquainted with the great past and its noble life, so as to feel that this is all ours; to mingle heartily and sympathetically in society around us, so as to learn torecognize our fellow-men as our brothers and their interests as our own; to open our hearts unselfishly to love, to appreciation, to the willing and glad service of every good cause that appeals to us; and, above all, to open our souls to the comfort and joy and strength of religion and of God.

Thus, whether our bank accounts are large or small, and whether the deeds and mortgages in our strong-boxes are many or few or none, we shall have riches that will enlarge and ennoble our lives, which will gladden all our days, which will bless all with whom we have to do, which cannot be taken from us by thief or cheating fellow-man or business director, or even by death itself, but which we shall carry with us to be our permanent and eternal wealth in whatever future the good God may have for us beyond this world.

COUNT TOLSTOI'S FLIGHT.

A Letter of Explanation.

The *Times* contains the text of a letter written by Count Tolstoi thirteen years ago, and marked "Unless I leave directions to the contrary, this letter is to be handed to S. A. after my death." S. A. is, of course, the Countess Sofia Andreevna. Tolstoi, who has communicated the letter to the *Novoe Vremya* (Sonia or Sonya is a diminutive of Sofia). The letter removes all doubts as to the reason of Tolstoi's flight from Yasna Polyana in November, and shews that, far from having quarrelled with his family, he was merely carrying out a purpose long meditated. The letter runs :—

Dear Sonia,—Long have I been tormented by the discord between my life and my beliefs. To compel you all to change your life, the habits to which I myself had accustomed you, I could not ; and to leave ere this I also could not, believing that I would deprive the children while they were little of that small influence which I could have over them, and would grieve you ; on the other hand, to continue to live as I have lived these sixteen years, struggling and irritating you or falling myself under those influences and temptation to which I had become accustomed and by which I am surrounded. I also cannot, and I have now decided to do what I have long wished to do—go away, because, first, for me, in my advancing years, this life becomes more and more burdensome and I long more and more for solitude, and, secondly, because the children have grown up, my influence is not needed, and you all have livelier interest which will render my absence little noticeable.

Desire for Solitude.

The chief thing is that just as the Hindus, nearing 60, retire into the woods, and as old religious men seek to devote their last years to God and not to jokes, puns, gossip, or tennis, so for me, entering my Seventieth year, the all soul-absorbing desire is for tranquility, for solitude, and if not for entire harmony, at least not crying discord between my life and my beliefs and conscience.

If I did this openly, there would be entreaties, pleadings, criticisms quarrels, and I might weaken, perhaps, and not fulfil my decision yet it must be fulfilled. And so, pray forgive me if my act causes you pain, and, above all, in your soul, Soula, leave me free to go, and do not repine or condemn me.

That I should have gone away from you does not mean that I am displeased with you. I know that you could not—literally could not—and cannot see and feel as I do, and therefore could not and cannot change your life and sacrifice yourself for something which you do not recognise. And therefore I do not blame you, but on the contrary recall with love and gratitude the long 35 years of our life, especially the first half of this period, when you, with the maternal devotion of your nature, so firmly and energetically bore that which you considered to be your duty. You have given me and the world what you could give. You have given great motherly love and devotion and you cannot but be praised for that. But during the last period of our life—the last 15 years—we have drifted as under. I cannot think that I am to blame because I know that I have changed, not for myself nor for other people's sake but because I could not otherwise. Neither can I blame you that you did not follow me, but thank and lovingly remember and shall continue to remember you for what you gave me.

Nature's Gospel.

(From the *Star of the East*).

It is lovely to study great and good books, but we must not confine our study to them absolutely. Let us close them and study Nature's Book. When I say this, I do not mean that we should not read; but we must bring the result of our reading into practice. Everything in life is a leaf in Life's Book; and we must not forget that the power in, and of, such study is direct.

Each part of the human body is as a leaf; and each part of the protoplasm is likewise. It is true that its language is mystical, but there the Truth lies hidden. We are in silence, and that is well; as it is the only way to bring out what is within. Man's looks, his voice, his walk, etc, are the alphabetical expressions of the mystical tongue.

Books cannot teach us this; but we must learn it by being in close contact with it, and not this alone; but one must be life and part of each thing, in order to learn its nature and to receive from it the lesson that it is meant to teach us.

The best way to read the "Book of Life" is to learn to love, and to love more and more; and through such love, revelations of the Reality of Life are received. Let us speak as little as possible, study in silence more; for there we can see God face to face.

Are there any two pair of eyes alike? Are there two sounds in Nature alike? Is not everything different from everything else, and is it not plain that because of the differences we learn the most; whereas sameness stagnates the mind, and withholds from the Soul the experiences which it should use.

In variety there one sees God the greatest;- let this be remembered. Pay close attention, and it will be seen that every flower thinks--aye, it smiles at us, it loves and adores; and we see it when the flower comes in the fulness of its beauty and sends forth its life in the fragrance it distributes. The birds of the air sing and flap with their wings, expressing the joy of freedom in the motions they make; one may hear Love in their song, and see it demonstrated in their devotion to one another, when in fervent kisses their innocent little bills meet. This has taught me to love, not for return, but for love's sake; and I am praying that I might be able to manifest Love in every move and breath, as well as words.

Listen to the Wind! How it carries the power with it stronger than anything else; telling us that there is power everywhere, for we do not know whence it comes and whither it goeth.

Look at the Stars! How they look and blink at us; as much as to say, "Do not think that you are alone, my beloved child in earth; for over here we are one with you; and our united energy helps us to exchange messages, and also to work out our different destinies."

Cease to love selfishly, and begin to love fully and truly; and the mysteries of Nature will reveal themselves in a light which we have never seen before. When I think of those I love, I am amongst you; and looking into their eyes for smiles, such as those give who have ceased to live for Self, but have begun to live for their Brother Man.

This is Nature's Gospel; I love you, Nature loves you, God loves you: Flowers bedeck the field in your honour; Birds sing in the sky in your honour, to bring out the finest soul-self in you. All Nature, in its overwhelming power, tells us to learn to live the "Bhakta Yoga" (Love and Devotion); and then we will find that instead Karma being a "Retribution," it becomes a great privilege.

If we rely upon books alone for our spiritual unfoldment, we shall find that our senses become dormant, instead of quickened.

Love alone can free us, can make us strong; and it will teach us the beauty of all things; instead of teaching us that things beneath us are "Evil." Can you see me, can you feel me, and can you not sense the love I bear for you? I am of you, as I am of God; and I often see all of us in the arms of our Divine Mother like the infant in the arms of its Mother tightly held to her breast. Do not Teachings like this make one see the beauty and love in Nature? Can we not, thereby, better understand that "the Image of God is in all things"? As the rain falls down upon earth from the sky, so does the Power of the Spirit fall upon us, and is becoming quickened within us. Drink Love's wine, and partake of the abundance in the Temple of Communion. Be fed and restored to power to see and understand that all outside methods and means are but helpmates, by which we become associated while we are on the way.

Character Building in Kashmir

BY

Revd. C. E. TYNDALE BISCOE.

It was in the autumn of the year 1891 that His Excellency Lord Lansdowne came to Kashmir, and during his short stay found time to visit the Mission School and speak to the boys. He spoke warmly of the work that the Rev. J. H. Knowles had accomplished in establishing the school amidst so many difficulties (one of them being that several of the boys had suffered imprisonment for attending the Mission School), and to show his practical interest in this school he presented two medals, one of silver and one of bronze, to be held by the two best boys in the school year by year, and these medals have ever since been the cause of friendly rivalry among the boys, which increases in keenness as year adds to year.

The room in which Lord Lansdowne was speaking overhangs the Jhelum, and as he looked out of the windows, and his eyes fell upon the beautiful stretch of the river, he saw into the future, and there before him were the schools competing with each other for the headship of the river, so he expressed the hope that the State and the Mission Schools would ere long be competing in friendly contest for the headship of the Jhelum, as Oxford and Cambridge Universities strive yearly for the headship of the Thames.

Such thoughts were natural to a sporting English gentleman, who had been trained from his youth in an atmosphere of manliness and fair play, but to the boys before him his words meant nothing, for that life of manliness and sports was as yet unknown to them, for was he not talking to holy Brahmans, the sons of holy Brahmans, who would never demean themselves and insult their godlike caste by doing boatman's work? Yet the Viceroy's words were prophetical. His Excellency was a prophet, and no false one, though his words have waited for fulfilment for a long 18 full years.

In order that you may in some way realize why the prophecy was so long in coming to pass, I must spin you a yarn, as it will show you the character of the Kashmir Brahman as he was 18 years ago, and why it has been so hard a job to change a leopard's spots.

It was in the spring of 1891, about four months before Lord Lansdowne's visit, that I was requested by the European community to take over charge of the boat club, and build them some rowing boats. As I had never built even a punt, I naturally declined the honour ; but as they would not take "No" for an answer, and were so certain that I COULD build boats, I plucked up courage and undertook the job. A Frenchman most kindly came to my aid, and gave me the lines for the boats and found me carpenters, so that in a few weeks we had the required boats floating right side up on the Jhelum.

At the same time I built a boat for myself, and I remember that the paint for it cost more than the cedar wood of which it was built.

This boat was destined to play the important part in the training of the Kashmir boys and especially of the Brahmans. I lost no time in sculling it down to the school in order to commence operations at once, as I, like His Excellency, had pictured in my mind's eye a racing eight-oared boats, swinging up and down the Jhelum before an admiring crowd. But I little knew of the battle that was awaiting me.

What a blessed thing it is that one does not know the future! Well, as I neared the school, the windows were crowded with straining necks and turbanned heads, all grinning and chattering, trying to force their way to the front wondering what new folly this young Sahib had taken to now. The sculls were put away, and so were the turbanned heads from the windows, school commenced, and all the students were greedily devouring the words before them (not necessarily the meaning) as they committed sentence after sentence to memory, swaying backwards and forwards as they squatted on the ground, droning over and over again the same few words, drawing in their breath through their lips, making a sucking, slobbering sort of noise. When the English period came, they were allowed to talk on the subject of boats, and I know that I learnt a great deal more about a Kashmir Brahman in that hour than they ever learnt about boats, but my learning in this line had only begun. These were some of the important things that I learnt during that hour :—

1. A Brahman must not touch an English oar, because on it is a button of leather, and although I informed them that there was no need for them to touch the leather button, and moreover I should be angry with them if they did grasp the oar on that spot, they persisted in saying that nothing would induce them to touch an English oar or any other oar.

2. No Brahman must ever use a paddle or oar, or in any way propel a boat, as that would lower their caste to that of the despised boatmen.

3. And this probably was the root of the whole business, *viz.*, that the act of pulling an oar might produce muscle on the arms, and as muscle was only worn by coolies, they might be mistaken for such low caste beings, for no Brahman had so vulgar an appendage as muscle on the arm.

Of course I informed them that if they rowed properly, they would not get muscle on their arms but on their backs and legs, and therefore their arms might still remain high caste arms.

However, all argument failed, so what words could not effect something else ould, should, and did.

Seeing the attitude that all the boys had taken up with regard to rowing, I determined to commence with the teachers who would have more sense, and I expected that they,being Brahmans, would be able to accomplish what I, as an Englishman, a man of no caste, was unable to do. So at the half hour's break I asked two of the teachers to come with me in the boat, receive the first lesson in rowing, and so set an example to the boys. What was my astonishment when they also said that they could not possibly do so, using the same excuses as the boys had done. Well, here was the problem to be solved :—

But as a matter of fact the solution worked itself out somehow, for in a few seconds, in fact before any one had time to think, the teachers, who a second before had been standing at the top of the hall stairs, found themselves down at the bottom, and in a shorter time than it takes to write we were all on the river ghat together looking at the bran new dingey which was moored under this wall.

There was again a certain hesitation on the part of the teachers to move their bodies from the wall into the boat below, and for fear the spirit of argument might once again get possession of them, something happened which altered their position, and before they had time to think, they found themselves sprawling at the bottom of the boat, I was in too, had cast off, and we three were quickly floating down stream towards the four-spanned bridge under which the water was rushing in swirls and eddies.

Now in a boat one man must be captain and the captain must be obeyed ; so I ordered my crew to grasp the oars, which they did with trepidation, I placed the oars in the rowlocks for them, made them sit on the seats and ordered them to pull. As we were fast nearing the bridge broadside on, in order to save a catastrophe I had to take an oar till we were on the safe side of the bridge. But there were four more bridges below us. Now these Brahman teachers had material backbones, If they were minus the moral article, and I had knuckles, so what with their backbones and my knuckles (I had placed myself behind them) and being out of sight of the school windows, these teachers pulled their oars somehow. However we got back to the school ghat I do not remember, but we accomplished it! And we had done the upstream journey by the prowess of two Brahman teachers, who had rowed in a boat with oars which had leather on them, and had made a beginning in making that low caste stuff commonly called muscle!

That is history, and what Lord Lansdowne said was prophecy. Now what has been the result?

You will now be able to understand to a certain degree how the boys took the Viceroy's words concerning the grand sport of rowing and an inter-school boat race, words which were spoken about four months after this first introduction of the school to oars and their use. I need not waste your time with recounting what followed after that first trip in the boat, but suffice it to say that these two teachers were not the only two who learnt to fly to the boat, and discovered that they had back bones in two senses of the word.

It was not until 12 calendar months had run their course that the Brahmans discovered that rowing with an English oar in and English boat was after all a gentlemanly and a high-caste sport, and soon we had a school four which went for a 100 mile row. I will give you the picture and name of this historic crew.

Bow. Ponoo, a Hindu, Khishatrya caste.
2. Timurus, a Parsee.
3. Tara Chand, Brahman, one of the teachers mentioned above.

4. Bejoy, a Bengali Christian.

Cox. Din Mohammad, a Muhammadan.

This crew was never defeated in subsequent regattas although competing with Englishmen.

From that year we went on from strength to strength, and it became the thing to do, and certainly the thing to break oars, for the boys broke at least 50 in a year: a clumsier set on the water or on land it would be difficut to find; they gloried in catching crabs, and if there was a stone anywhere about they were bound to find it out with the blade of their oars, but at the same time they were continually squeezing their fingers and chipping their toes, which was as good for them as the breaking of the oars was bad for us; so gradually some of them managed to collect quite a decent amount of common sense, and a few have become quite respectable watermen. There is one thing that takes the new hand a long time to grasp, and that is that it is unwise to put yourself on the river side of the towing rope, as it is apt to go slack at times and then suddenly taughten up at an awkward bend in the river bank. How often has one warned them of this natural law, and how often has one seen a boy, and not unfrequently a teacher, shoot from a steep bank into the river like an arrow from a bow. Aquatics are excellent for teaching one what not to do, as disobedience to certain laws of nature brings instant punishment. But often the innocent suffer with the guilty. For instance, when the coxen turns his boat too quickly, and the boat turns turtle, as is the fashion of the Kashmir boat. I will give you just another instance where I saw the innocent suffer from bad steering.

It was the summer of a great cholera epidemic, and the citizens were by no means in a jovial frame of mind, in fact their minds dwelt chiefly on the three stages of cholera and burning ghats. We thought a change of ideas might be good for them, so we brought our fleet from the lake to the city and had boat races in the afternoons, over which we made a goon deal of noise, so that both boys and onlookers forgot about corpses and pyres and enjoyed on hour or so of fun and laughter instead. These races incidentally proved that we did not take a gloomy view of things in general, or of cholera in particular. Now as several were racing down-stream abreast in their excitement, the boys had not noticed on omnibus or passenger boat coming up-stream, and before they were aware of their danger, one of the boats was steered straight into the omnibus, picked off an old woman who was sitting in the boat and carried her off down-stream like a figure-head at the end of the prow.

Our hearts were in our mouths in a moment and a dead silence followed, for all feared that the old lady had become a fixture to the prow of the boat, as the Kashmir boats have a very sharp nose tipped with iron. In a few moments, however, the racing boat was stopped with the aid of 15 paddles hard astern, and the old lady was once more deposited in her former boot in a moister condition than when she left it, and almost before we had time to ask questions the dear dishevelled dripping old lady clenched her first and gave tongue at the boys in her Kashmiri best, which would have put even Billingsgate hawkers to shame. Our pent up feelings simply went flop. We all to a man rose to our feet and gave the loud-lunged lady three ringing cheers, and the louder we cheered the more she cursed, until distance prevented our hearing the remainder of her vocabulary. We have never carried off a damsel from a passing boat since that day, as our coxens have learnt that when they wish to have ladies aboard it is wiser to easy first, then hand them in without unseemly haste.

(To be continued.)

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The New Reformer

"Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!"

Carlyle.

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate
Nothing to him falls early or too late:
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

Beaumont and Fletcher.

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EDITED AND PUBLISHED BY D. GOPAUL CHETTY,

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THE NEW REFORMER

Vol. IV] MARCH, 1911 [No. 12

WHY SHOULD WE PRAY GOD?

BY

THE EDITOR.

THE Almighty God does not certainly want any worship from us for making up any want He has or for any honor that could accrue to Him. It is for our own good we have to worship Him. He is the Creator and we are His creatures. It is only pure justice to owe our allegiance to Him. It is a violation of reason not to worship Him. It is He that gave us our spiritual faculties. If those faculties are not employed in worshipping Him, we deny them their proper end and use. Prayer is the nearest approach to God and the highest enjoyment of Him that we are capable of in this life. It is the noblest exercise of the Soul, the most exalted use of our best faculties and the highest imitation of the blessed inhabitants of Heaven. When our hearts are full of God, sending up holy desires to the Throne of Grace, we are then in the highest state; we are upon the utmost heights of human greatness; we are before the Lord of all the world.

The first ground of worship we offer to God is the infinite excellency of His nature. His infinite power, His unspeakable wisdom, His incomprehensible goodness, the holiness of His nature, the bounty of His hand, no doubt signify to man that he should love and honor Him. We should adore Him for His holiness and be grateful to Him for His beneficience. We can testify our gratitude and dependence upon Him by worshipping Him. It is simply horrible ingratitude to have received so many obligations from Him and yet fail to make due acknowledgements of them. When the idolatrous nations of the world worship the Sun, Moon, etc., and the Egyptians the Ox, etc., they only showed their gratitude to them for the benefit they enjoyed from them. A greater benefit developed the benefactor into a God. Such was Varuna, the rain-god of the Hindus.

Prayer is a necessity. Without it we cannot grow in spiritual progress. In this world, temptations are too many. Everyday we see how sadly we fail to resist them. Every minute something wrong is done. It might be that we do not steal. But our passions and desires remain unsubdued. Unless God comes to our rescue, we cannot get rid of them. Of ourselves, we could do nothing. It is why Jesus prays: "Lead us not into temptation."

Worship is offered for the glory of God. Unless there are direct aims to promote His honor, we cannot actually glorify Him. Nothing can be spiritual that has a selfish end. To pretend to worship God and at the same time intend only the advantage of self is rather to mock God than worship Him. When we wish that our wishes ought to be satisfied, rather than God glorified, we are only setting God below ourselves and we are only worshipping ourselves. It is not possible to expect that God will submit His honor to our sordid desires and passions. If such prayers are granted, it will mean that God exists only for us. True worshippers will never raise their voice for physical blessings. They will only make use of prayer for the purpose of bringing their souls and God together. It may be asked why in the Lord's Prayer, we find the statement, "Give us this day our daily bread. It must be answered that in the Bible there are other statements of Christ modifying it. They are: (1) "My meat is to do the will of Him that sent me;" (2) "Seek ye the kingdom of God and His righteousness and all the rest shall be added unto you;" (3) "Man does not live by bread alone;" doubt the Lord's Prayer is intended for the millionaires as well as the beggars. It may seem wrong for the millionaire to ask for bread and right for the beggar to do so. The explanation is this. God does not recognize the ownership of the property by the millionaire. It is God's. The millionaire must be ready to dispose of it at any moment to suit the Will of God. When therefore the millionaire asks God for bread, it must simply mean that he makes an acknowledgment of the fact that the property in his possession belongs to God. That is, he renounces property. If the millionaire is a true worshipper, and pronounces the Lord's Prayer, he ought to make use of his property for the good of mankind.

"God is a spirit and they that worship Him, must worship Him in spirit and truth." On another occasion we shall fully explain what this means. But for the present it is sufficient to say that spiritual worship ought to be performed for spiritual ends. Prayers for health, wealth, and other physical blessings meet with no response in heaven. Such matters ought to be left to the sweet Will of God. He knows what and how much of it, He should give us. Prayers for spiritual blessings, for faith, love, purity, zeal, hope and new life are good and we will find a ready response if we are sincere. In order that those prayers may be heard, we ought, as a first condition, be pure, and righteous. We must have an elevated soul, a broken heart and a groaning spirit.

We are to live wholly unto God and glorify Him in all possible ways. Praises of words are not particularly parts of piety or more the worship of God than other things. They are possible ways of expressing our dependence, our obedience and gratitude to God. We are equally obliged to worship and glorify God in all other actions that can be turned into acts of piety and obedience to Him. Such actions have greater significance than the little form of words uttered at particular times. They are more acceptable to God. We therefore offer a greater prayer to Him if we glorify Him in all the actions of our common life. To be humble in our actions, to avoid every appearance of pride and envy, to live without injuring anybody, to live in this world as a pilgrim, not affected very much by its goods, is worshipping God in a higher manner.

Bended knees, while we are full of pride, heavenly petitions, while amassing wealth by all crooked means, Prayers of meekness, with a heart full of hatred and anger, are quite useless.

Unless the common course of our lives be according to the spirit of our prayers, we will find no response. It will simply become an empty lip-labour.

One Heart in All.

BY

MR. ERIC HAMMOND, London.

Now and again, amid the turmoil and the hurly-burly of these busy days, the thought of the significance of sympathy subtly intrudes itself upon our notice. The fact of sympathy; its necessity; is essential value becomes a conscious thing. The fact always and in all circumstances and surroundings, despite the thousand and one other facts that form part and parcel of our being remains, no doubt, within our knowledge.

Remembrance of it, recognition of it, rises, now and again to the surface of our perception; rises to animate us anew with a keen sense of obligation and a keen appreciation of the positive work of sympathy; sympathy not merely known but put into very practical, very forceful use.

To know, is "good." To utilise knowledge is that "better" which altogether transcends and glorifies" good. Thus:—

"When the fight begins within himself,
"A man's worth something."

BROWNING.

Knowledge, wrapped and hidden in a napkin, is of small, if any, avail, knowledge understood, realised, wrought out; this is the knowledge that excels, because it has found expression and, in expression, found also a usefulness that benefits the knower by enabling him to benefit others than himself. Ultimate satisfaction cannot be participated in by the man who has not experienced, or rather, put into his experience, the suffering and the delight of sympathy.

It is insufficient for any man in any case to acquiesce in the plain fact of sympathy, a static acquiescence may have some sort of subconscious use; it can never have the sweetening agency of the overflowing rush of sympathetic motion.

A man who desires, in heart and head and hand, to be god-like in any degree, must place himself loyally in the position of him who wrote:—

"Aspire! Break bounds, I say;
Endeavour to be good, and better still,
And best,"

BROWNING.

Endeavour to ascertain demonstrably, that sympathy does exist in the recesses of his own soul. Therein lies what we have called the "good." Endeavour so to cultivate and cherish the discovered germ

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that it shall push its way through the encrustation of former self-containment and inform all who draw near that it is a living actuality. This, we may, assuredly, describe as "better.' "Best of all is the ensuing beauty of growth, blossom and fructification.

When the small "I," the restricted "me" abandons assertion; when the larger "you" is included in the utterance "me"; when the all-embracing heart of that illimitable "**I**" is entered into: then man sees the supreme satisfaction and significance of sympathy. He apprehends, then, his proper purpose in the world, and accepts the undeniable truth that he is a little leaf in the gigantic tree of life. The vista that expands before his widened vision shows that all he thinks, all he does, has definite effect, definite influence, upon the whole of mankind.

Paul the apostle said "For none of us liveth to himself." One greater than St. Paul taught "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto "the Lord of Life.

Joseph Mazzini, touching the same topic, wrote:—"Thou canst not, even if thou wouldst, separate thy life from that of humanity. Thou livest in it, by it, and for it. Thy soul cannot rid itself of the influence of the elements amongst which it moves." The aim of sympathy is one with its being; but its movement and expansion are the outward and visible signs of its recognition and adaptation.

As a little child learns the use of language, a word first, a connected sentence later; so the man whose feet are on the inclined plane, that leads upward to divinity, acquires the art of kindliness and becomes an adept in the practice of brotherly love; an expert in the science of spiritual communion. He recognises the law of the larger life. It is borne in upon him that, just as surely as selfishness causes stagnation, so certainly does giving mean receiving. "There is that scattereth and yet receiveth."

> "As one lamp lights another, nor grows less;
> So nobleness enkindleth nobleness."
>
> J. R. LOWELL.

The reverse side of this becomes equally perceptible;—"There is no sort of wrong deed of which a man can bear the punishment alone. We cannot isolate ourselves and say that the evil which is in us shall not spread. Our deeds are like children that are born to us; they live and act apart from our own will.

GEORGE ELIOT.

The race of humanity is made up of man and man. Each unit has its worth, but only in relationship to the rest! and it is the sympathetic sense which, acknowledging and exulting in the connection, forms the link that binds all men together in a golden chain about the feet of the most High. If, for example, it is a fact for me that my thought, my act, must perforce influence all with whom I come in contact, either for good or for ill, I am in duty bound to regulate thought and action alike. If it is a fact that any flow of righteousness from me, illustrated by honorable endeavour, aids all mankind in its evolutionary progress towards the light, it must also be a fact that any possible unrighteousness of which I may be capable, must have its corresponding maleficent effect.

If some suffering, some sorrow, assails myself, it cannot fail to touch the universal soul. On the other hand, that right conduct, that right poise of being which carries me on the road rejoicing, causes joy to spring and smile in the universal heart. In a word, I work out my own salvation by seeking how I may save, or assist, others. In a word, by bearing another's burden, my own burden, is lightened. In a word, gathered this time from an Eastern source:—

> "Exercise every virtue and flee from every vice;
> For a virtue draws others after it, and a vice draws others after it;
> The reward of virtue is virtue and the reward of vice is vice.
>
> BEN ASAI.

No virtue is worthy of the name it bears unless it is, at least, shared just as there is no vice which does not lower another than he who practiced it.

Further, the very meaning of virtue, as virtue, and of vice, as as vice, is hidden from him who has not striven to see, into the innermost, the very heart of mankind. The great Russian moralist whose recent death has caused the world a painful but wholesome pang, wrote in "My confession;"—"In order to understand what he is himself, a man must first know what that mysterious humanity, is, which is formed of other men like himself, and who again are ignorant of what they are." The author of "Angel's Wings," wrote under another heading, "Civilisation, its cause and cure";—"Every man contains in himself the elements of all the rest of humanity. They lie in in background, but they are there, some time or other to every man must come the consciousness of this master life."

No room is therefore left for pride, whether intellectual or spiritual. No reason is there pedestal-posing. No man, rightly grasping the idea of humanity and his own part in it, can dare to despise another. Have we not some share in the sin of the sinner; in the vice of the vicious; in the distemper of the degenerate? Should we not put this question to ourselves?—"Would this sin, this vice, this degeneracy be less pronounced if our own hearts were so attuned as to beat harmoniously with the gigantic heart of all men? By standing aloof; by holding the hem of our skirt aside as we pass; by even thinking scornfully we sin a sin as great as theirs and perhaps were evil in its ramifications.

Our plea makes for a sympathy so wide, so deep, that it shall reach the core of the sorrow, the pain and the remorse that many of the world's sufferers endure.

Indignation, without such sympathy is vain. Such sympathy is the essence of that charity which suffereth long and is kind; that charity which never faileth.

> "There rise before me
> The sluggard Pity's vision-weaving tribe;
> Who sigh for wretchedness, yet shun the wretched,
> Nursing in some delicious solitude
> Their slothful loves and dainty appetites"—COLERIDGE.

That "tribe" we repudiate utterly but—but—even in our repudiation we may hug ourselves in a soiled robe of righteousness. Our soul must dive far deeper into the sea of man-soul; so deep that our small self must vibrate, as we have already declared and now declare again, with every vibration of that self which is sovereign to all.

Why Tolstoy Fled.

BY

MR. ALEXANDER Sirnis, Hants, England.

The publication of Count Leo L. Tolstoy's letter in "*novoye-vremya*" entitled "Who is to blame" disseminated the false ruomur that M. Vladimir Tchertkoff was the cause of Tolstoy's leaving Yasnaya Polyana and of his subsequent untimely end. Although the statement itself was extraordinary still it gained wide publicity owing to the fact that it emanated from one of the sons of the late writer.

The progressive Russian Press and well informed friends and adherents of Leo Tolstoy did not attach any importance to the letter. It was branded as "insolent, vain, untrue, ridiculous," for the very idea that the great writer could have been led and influenced by anyone was preposterous.

The fact that members of the Tolstoy family repudiated their brother's insinuations is the best proof that the notorious letter was simply a canard.

Count Ilia Tolstoy in a lengthy article in the "*Rusakoye Slovo*" states that his father's sudden disappearance did not surprise him in the least, and that he had already made a determined attempt to leave Yasnaya Polyana in 1881. His family, however, succeeded in persuading him to remain.

Count Ilia continues—"It is impossible to approach the memory of Tolstoy with the question "Who is to Blame"? as it is impossible to explain the tragedy of his last mental crisis by some particular influence or motive.

"In 1900 my father wrote to B., a friend:—"I have become convinced that it is not necessary to persuade some one by arguments. I have become convinced that only life, an example in life, can point out the way. The influence of such an example cannot be so quickly detected, it is very indefinite (in the sense that no one can know whom it may affect). But it gives an impetus. An example is the proof of possibility of a Christian, i.e., rational and happy, life *under all possible conditions*-, Only this moves people onward and that is all you and I need..."

" *Under all possible conditions*—that is his *real* confession and the key for the solution of all his subsequent life.

"When he left Yasnaya Polyana and went to Shamasdino I wrote him as follows: 'I do not think I have the right to weigh your conduct because I know that every action has a thousand motives.'

" 'All the people who knew and love you always looked upon your life in Yasnaya Polyana as a cross which you bore voluntarily; I am very sorry that you did not bear it to the end.'

"That is, in my opinion, the only correct attitude towards the life of my father at Yasnaya Polyana and his leaving it."

Count Ilia's two brothers have expressed opinions to the same effect, and Countess Alexandra Tolstoy, the late writer's favourite daughter and executrix, wrote to the Times as follows:

"I agree entirely with the opinion expressed by my brothers Ilia and Sergius Leovich. I look upon the accusations of my brother Leo Leovich against my father's best friend (M. Vladimir Tchertkoff), who was devoted heart and soul to him and his cause, as unjust and undeserved."

But what were the causes that induced Tolstoy to flee from his home in the dead of night?

It is an open secret that the late writer was most unhappy in his family life. He aspired to realize in practical life what he preached, but his family led the life of ordinary country nobility and remained uninfluenced by his doctrines of simple life and social regeneration.

Tolstoy dressed simply, ate plain vegetarian foods and was his own master and servant combined. The Countess lived in luxuriously furnished apartments, was waited upon by valets; she entertained lavishly and in every possible way violated the cherished principles of her husband.

Tolstoy renounced his land, the copyright of his works, and assisted freely all those who were in need. The Countess fenced in every inch of land, fined the local peasants if their cattle or horses broke into her fields and had them sent to prison if they perchance cut down a tree in the Yasnaya Polyana woods.

Her worst indiscretion, however, and offence against Tolstoy's fundamental principle of love and non-resistance was that she engaged armed keepers to guard her estates, without any government compulsion whatever.

Besides, Tolstoy was continually worried by selfish appeals from the members of his family. His wife insisted on his accepting the Nobel prize, on preventing publishers from reprinting certain of his works and on doing a number of other things which were all diametrically opposed to the views the old sage held. The mental crisis that he passed through at such times, all caused by the unreasonable and most selfish demands of his capricious wife, more than once brought Tolstoy to the brink of death.

In July 1908 he passed through such a painful mental crisis culminating in a severe illness. He wrote down the following notes in his diary a few days previously:

"If I heard from an outsider about a man (myself) who lived in luxury, grabbed everything from the peasantry he could lay his hands on, put them in prison, all the time professing and preaching Christianity, giving away pennies, and using his wife as a screen for all his dastardly deeds,—I would not hesitate to call such a man a scoundrel! And that is exactly what I need in order to free myself from popular fame and to live for my soul exclusively".

"...Everything is just as painful. Life here, at Yasnaya Polyana, is quite poisoned. Whenever I go shame and suffering confront me".

"...One thing is becoming more and more painful: the injustice of extravagant luxury in the midst of unnecessary poverty, misery in which I live...It becomes worse and worse, more and more unbearable. I cannot forget it, cannot fail to see it...."

"...Doubt entered my head as to whether I do well that I keep silence and whether it would not be better if I went away, hid myself. I do not do it chiefly because it would be *for myself*, in order that I could get out of the life that is poisoned all round. But I believe that my trying to bear with this life is necessary for me...."

"...I cannot stand it any longer and must liberate myself from this painful position. I cannot live like this. I at least cannot live like this, cannot and will not..."

"Help me, oh Lord. I want to go away again. I am hesitating but I am not quite opposed to the idea. Most important: Shall I do it for myself if I go away? That I do not remain for my own sake I know..."

About the same time Tolstoy made the following observation to a friend: "I have thought a lot and have thought it out well. It has become so clear to me that when one is at the parting of the ways and does not know what to do one should give preference to the decision in which there is more self-abnegation."

The above quotations show that Tolstoy was wavering, not knowing whether to remain at Yasnaya Polyana or go away. During the last ten years he was constantly obsessed by the thought: "Ought I to please my wife and live here in luxury or should I go away and share the joys and sufferings of the peasantry?"

Tolstoy always cherished the idea of a simple life in the midst of the peasantry he loved and idealized. He wanted to be away from those artificial surroundings, with their extravagant luxury and needless oppression of the peasantry, which constantly came under his notice. He wanted to be free, to work for his wants with his own hands or to have only the assistance of devoted friends, and not hirelings and wage slaves at his beck and call. Accounts of communistic colonies run by friends always interested him and were a constant attraction for him. When leaving Yasnaya Polyana for good his aim was to get to the Caucasus or to the Canadian Doukhobours.

The best organized Tolstoyan colonies are along the Black Sea in the Caucasus and the Canadian Doukhobours, numbering about 8000, are the only people whose communistic experiment has been a success so far.

Hence it is clear to any impartial observer that it was not the personal influence of M. Vladimir Tchertkoff which induced Tolstoy to set out on his last pilgrimage. It was purely the outcome of the late writer's views on religious and social questions.

He was anxious to realise his ideal of manual labour and of begin useful to the peasantry and his own great soul prompted him to take the step although already at the ripe age of 82.

I. Poems.

BY

Mrs. EVA E. AMES, Vermont, U.S.A.

Life.

The Northwind, hailed a passing day,
They fared together, down the way,
As neighbors do, they talked along,
Of this thing right, and that thing wrong.
The wind said—that since morning come,
But shivering people, could he name,
" Whose fault but yours", the day gave back,
" That suffering, follows in your track.
The wind in fury, lashed reply,
And shrieked in rage-went rushing by,
He could not bear his faults to hear,
Have you seen people, just as queer?

Jack Frost, in glittering tights (the dude)
With iron hand the brook's tongue, glued,
A trembling flower's imploring eye
He caught, as he went freezing by.
" I will not curb my breath" he said
In icy scorn—the flower was dead
With cruel glee he tossed aside
The fairest of the garden's pride
Nor cared that death lay in his wake.
The way he liked, he sure would take.
Ive' seen hope's flowers, of brightest hue
Said low by gossip's fangs. Have you?

Thus adverse winds, and coldness, creep
Across our hearts, with message deep.
But ever, tho the light be dim,
With patience, we the wick must trim,
And glowing brighter, thro the years
Will help to keep the eye from tears.
Naught can be grander, than to live
Close, to the magic word—forgive.
And living more in deed, than voice,
Help all earths' sorrowing, to rejoice.
To stand by all things good and true.
I'd not stand otherwise, would you?

II.

Evening Prayer.

Make me to love thy honest face
Oh! homely task.
Lest I, in weariness, and sore
With blows, the world so freely gives,
Rebel, at thy familiar, beckoning hand.
And sit apart, in silence.
Teach me sweet patience,
And a trust unseen.
Help me not to think,
Of what might have been.
Close my hot eyes, with faith,
And place white winged hope
Beside my restless pillow,
That when the new born dawn
Shall lightly seek my side,
In strength I can perform,
Once more
Thy duties sent,
And smiling—e'en thro tears,
Con well, the lesson,
On thy page inscribed.

NOTICE.

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ADDRESS THE AUTHOR AT SOUTH WALLINGFORD,
Vermont, U.S.A.

WHAT IS REASON?

How much can it be depended upon in the affairs of life!

BY

MR. SAMUEL BLODGETT, Minn U.S.A.*

I am aware that many consider the reasoning faculty the great human crown, the something that animals do not possess except in rudimentary form; and that all progress comes through its right use.

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* Since sending the article to us, the author of this, an able American Journalist breathed his last (*Ed*).

I do not see it in this light, except in the department of mathematics. Mathematically man's superiority over the brute is enormous; it completely overshadows the lower orders of life. Even here there is not complete destitution of knowledge.

Reason is inference from known or supposed facts. We reason correctly to the extent that we grasp all the facts and give each its due weight in the production of results. There are but very few who are great reasoners on abstract questions that are in the least complicated: as few as there are who are great musicians. And yet, we reason on almost all the affairs of life. If human reason could be depended upon as a guide there would be a general concord of opinion in the social, religious and political world. As it is, supply equally intelligent people with the same facts and they reach very different and opposite conclusions.

Wild antelope are naturally about as tame as domesticated sheep shoot into a flock and they reason that all men are dangerous and are shy. Men seeing their fellows die from the bite of a rattlesnake reason that rattlesnake bites are poison and try to avoid them. It is the exercise of reason in both cases. It is not instinct, for instinct senses conditions without experience.

Food allays the feeling of hunger, and we reason that if it has done it in the past it will do it in the future. We plant wheat in the ground and it sends up shoots that mature more of the same kind of grain. The inexperienced and untaught would reason that if it has done it once it will do it every time. This is correct reasoning, but the conclusion may not be correct. Without moisture and light in addition to the planting, we get no returns. If the external conditions are all favorable, the wheat planted may be so old as to have lost its vitality, and this fact will negative a new crop. Correct reasoning will not insure correct conclusions, unless we have all the facts to reason from and give each fact its true value in the matter considered. We see wool growing on sheep year after year, and we reason that as it has done so in the past it will do so in the future. We see that it has not grown on cattle in the past, and we reason that it will not do so in the years to come.

We see that water evaporates into the atmosphere, faster or slower according to its degree of heat, and we have also learned that sugar, or the sweet in vegetation is not water, and from these facts human beings have reasoned out a way of making sugar crystals when combined with water by heating the water, and in this way evaporating it from the sweet.

Animals, running wild find a stream or a lake of water and drink, then go away and feed. They reason that by going back again when thirsty they will find the water as they left it. They keep going to the same place and form a path in going. Man notices the path and reasons that the animals will continue to go to water in the same path. He places himself in easy shooting distance from it in a secluded spot and kills them as they are passing. Men see their fellows growing old and dying and they reason it will be the same with them. A man may start to walk a mile. After walking one eighth of the distance he looks at his watch and finds he has used five minutes in going that distance. He reasons, if I can go one eighth's of the distance in five minutes it will take me eight times five minutes to go the mile, which is forty minutes. This is correct reasoning, but the conclusion may be false. If the rest of the way is up a steep hill and is slippery he may be twice as long in passing over it as the reasoning called for.

Men apparently see the Sun rise in the east, pass over the horrison and sink out of sight in the west, and they see this as a constantly recurring phenomena. They reason from this that it is the habit of the sun to go around the earth once in about so often.

There is no fault with this reasoning, but it has been discovered that the sun is not in this kind of business, other facts coming into human knowledge that shows it to a certainty. Another thing is demonstrated at the same time; with only part of the facts reason is no guide, and this occurs very, very often in practical life. The one who has the fullest grasp of all the facts, and who comes the nearest giving each fact its proper weight is likely to come the nearest to the truth. There can be a universal agreement in a mathematical problem, for all who tackle it have all the facts (factors) and their relative importance is also stated. If errors are made they can be demonstrated as errors, and the truth made apparent. Outside of the realm of numbers there can be no such demonstration, and errors are generally clung to tenaciously.

In matters of religion no one can know he has all the facts that should be considered; neither can one know it on any political question on both of these questions prejudice makes ninety five per cent. ignore many facts that stare them full in the face. If reason were a guide in religious matters there could be but one sect of christians founded on the Bible, for all have the same book,—the same foundation from which to read and reason. There would be no difference of opinion as to the proper relation of the sexes or whether it is best for a nation to have a protective tariff. There would be no difference in opinion as to how far we should go in government ownership and socialism. All would look in the same way concerning the money problem, whether it should all be of metal, whether the base, if we have a paper supplement, should be gold are silver, or whether it should all be of paper; whether Government should issue the paper currency direct or authorize corporations to do it.

If reason were a perfect guide in abstract matters two such intelligent naturalists as Agassiz and Darwin observing the same class of phenomena would have come to the same conclusion concerning the origin of species. Statesmen would think alike concerning the advantage of a protective tariff, and there would be a general agreement concerning the Henry George proposition of a single tax on land values.

If reason were a guide wise people who had studied the matter would think alike in relation to the prevention and cure of disease.

The truth is on some points that are most important they are as wide apart as the poles. There are the Alopaths who believe in the heroic method of giving large doses of the most virulent poisons. There are the Homeopaths who believe in the poisonous drugs, but who believe a little is better than a good deal. Then come the Osteopaths who discard drugs and who believe disease is mal-adjustment and assume to cure by mechanical means.

The Christian Scientists do not believe there is such a condition as disease, but when the "mortal mind" gets possession you imagine you have it, and if you eliminate the mortal mind you are all right

This is non-understandable but it is quite believable, for many believe it. There are other classes of mental science healers more rational and equally effective, but none so popular. The more mystifying the more taking with human beings; because, as I said before, they do not follow reason. All this in the most civilized nations, where hordes of intelligent people have been industriously at work on the problem for centuries. These investigations have not put any of the medical schools out of existence, but have multiplied them. In modern times there has been a great effort made by the older schools to monopolize the healing art, and penalize the attempting to cure except in the orthodox way, and their efforts have been crowned with some success. If they were truly scientific they would not feel the need of legal help to make for themselves custom and would not call for it. All the schools go through with what they believe is a true process of reasoning, even Mrs. Eddy thinks she reasons, and so do her spell-bound followers.

Let us look at the method of investigation that the so-called science of medicine is based upon. Take the fad of bleeding that had such a long, universal run among the regulars. The inventor no doubt thought there was a good reason for it. When one had a fever he was abnormally hot and he reasoned that the way to cure was to reduce and kill the extra heat. He concluded that if he took enough heat away the fever would not run so high, and by trying it he found he was correct. The patient lived, and because he did not die the Dr. thought the bleeding saved his life. Others tried it and because the patients did not all die the conclusion was that a great remedial agent had been found. It was tried for other diseases and for accidents with the same result, and it was the great panacea for many ailments. The milk-maid told Dr. Jenner that she was immune from small-pox because she had been blessed with the cow-pox, and he was credulous enough to believe it. He succeeded in discovering how to communicate the cow-pox, and told the wondering world that he had found a very mild disease that would supplant the dreaded small-pox, and the M.D.'s tumbled over each other to get on the band wagon. They have discovered that it is not the preventive claimed, but continue to believe it does some good, if we only vaccinate early and often enough, but the best of it is, there is money in it for the profession, and a few dollars satisfies conscience for many deaths and many more ruined constitutions and they are going on inventing many more methods of blood poisoning, without attempting to prove by statistical comparison that any of them are useful. They never propose to take an equal number, equally exposed half vaccinated and half unvaccinated and by this test see which are the most immune.

They never have proposed testing any of their serum fads in any mathematical way. The kind of statistics as they deal in are frequently perverted in the interest of their fads. If statistics were taken in the way I speak of there would be some sense in them. Then at the same time learn how many died of small-pox in a given time, and how many were ruined by vaccination, whether the vaccinated are more liable to consumption, cancer, pneumonia, dyphtheria, etc., we should be on the road to get some much needed light. The bleeding fad has gone out of use within my memory, and the fad of not permitting fevered patients a little cool water passed away about the same time. There are changes taking place in the treating of diseases, but on the whole, it is doubtful if the regulars are making any improvement. The same old style of investigation goes on, and it is not in any sense scientific. There are and can be no greater quacks on earth than the regular physicians.

There are and can be no class who experiment in a blind way more than they. There is a kind of sincerity among them, a feeling that they are doing more good than harm; but that is the way they have chosen to make their living, and they are willing to have practice and good pay. There is no reform that is more needed than a reform in the medical world. All investigations so far as is possible, should be clinched in a mathematical way. Medical schools should, first of all teach hygiene: they should teach how to keep well. I am credibly informed that this teaching is nearly or quite all left out. They attempt to instruct how to diagnose sickness, and the approved formula for treating each disease; not how to live to avoid sickness, except by making sick in poisoning the blood with the dangerous serems. They should teach that we should avoid all disease, and keep well by not inviting any. They should teach that disease is not hunting for victims and only comes by invitation.

It would be wise for governments to require normal schools to teach hygiene and employ no teacher who did not pass a good examination in the art of how to keep well. It would also be desirable to have readings in the schools or lectures of how to live to keep health, and a trust in the vital force to cure any sickness when given a fair chance.

While a good hygienic knowledge would not eliminate all sickness for all will not live as well as they know, it would make health the rule instead of the exception and double the average duration of human life. This would be the greatest conceivable reform.

The Indian Women--Past and Present

BY

MR. S. H. JHABVALA, B.A.

(Concluded from page 363, Vol. IV., No 10).

The Parsis evolved female education out of chaos it was in. Colleges were thereafter sought for by their females. and the front rows of lecture-rooms began to be brocaded by Parsi female aspirants. Where the Parsi leads the Hindu follows, so did it happen in the case of education too.

Two of the most important men who helped the cause of female education in India may be noted. One was Sasipada Bannerjea in Bengal. The other was Sir Mangaldas in Bombay. The former started and conducted with great difficulty the Zenana School of Baranagore in the troubled days of doubt and superstition. He also opened in 1865 the Girls' School in the Pooja Dalan of a well-known reformist. He also founded the Bengal Female Boarding School. This was followed by another school for training the females. Such self-sacrificing efforts were duly commemorated in a letter addressed to him by Sir Stewart Bayley, saying, "The good work you have done for the education of your country-women, especially of widows, needs no commendation from me. Nevertheless, I should like to assure you, before I leave, of the earnest sympathy I feel in your labours, of my hearty admiration for your self-sacrificing exertions, and my great satisfaction at hearing of the daily multiplication of the successful results attending them."

Gradually, each community began to look after its own females and establish schools to train them. Thus, when the material energy of each began to work on a limited scale, it worked more efficaciously. Everywhere female education became a piece of fashionable ideal; till ignorance of a female in far advanced families or her inability to read and write English began to be regarded with spite and scorn; and among Parsis this became specially the case. The people themselves began to work out the cause of female education, for, as Sir W. Hunter says, "The permanent remedies for the poverty of India rest with the people themselves." At one time, we read that five Hindu Girls' Schools were gathered together by the Students' Literary and Scientific Society under the presidentship of Lord Elphinstone for the purpose of prize distribution, and examined by Lady Grere later on. At another, we find that Rs. 20,000 were contributed by Sir Mangaldas to the Girls' School bearing his name.

Now-a-days we read every year of our female graduates and female doctors gazetted. They open up new ideals in society and cause a most effectual elevation by their object lesson to rising generations. For have not our daughters been taking a fancy to being doctors and physicians or teachers from our neighbouring Miss. Physician or Miss. Master! The progress of female education has been fairly kept up by Parsis who take an intense and absorbing interest in it." The Parsis are pioneers of education and take an absorbing interest in female education. They have caught and held reformation by the right hand. They are singularly happy in getting at the right source of reform and enlightenment and think that every reform is hinged and attached to the primary foot-hold and foundation, namely, female education. It is pleasing to note how fast they progress."

Contact with the west, then, has much influenced Indian Society not without its excellent results. Each community became exposed to a renaissance peculiar to itself. It had to abandon its old ideals with many a struggle, and not till it had its "martyrs of European culture." Education became one of the chief factors in achieving the healthy renaissance perceptible everywhere. Each community at first, struggled against Christendom, and disallowed the Frankish civilization to pry into its homes and usurp its dominant ideals. But it had to yield for the law of the Survival of the Fittest potent everywhere. The Indian Woman has been reformed and is still in the process of further reform. As western intercourse, western government and western education that go to make up contact with the west further their period of close touch with her she becomes more and more advanced in the basking sea of joy and happiness, freedom and enlightenment.

Woman was the slave of her husband, degraded, ignorant, unaccomplished and a wretched piece of humanity in India. Now she is the helpmate of her husband, free, elevated, accomplished and an ideal of beauty both mental, spiritual and physical, that inspires many a native balladsinger. She manages much of her husband's work. She shares his anxiety and gives him joy. She learns and then educates her own children. She possesses many necessary qualifications of governing not only her own children but also her husband going astray on the path of vice and drinking, tyranny and illegal actions. Whereas in days past, she was debarred from all affairs of society and life, now, she enjoys freedom and often the sweet pain of duty she takes upon herself. Our educated females conduct schools. They open hospitals for the sick and homes for the poor and distressed. They conduct influential papers such as the Stree Bodh, Bharati, Suprabhati, the Indian Ladies' Magazine and others of a social nature. They have begun to provide the Indian world with all the fulfilled duties common and natural to them—each in her own way. Their social achievements are fast developing themselves. They have their gymkhanas like their European sisters. They play and ride in the manner of European ladies. They read and write too like them.

We have begun to select our wives from among the educated ladies. Do we not love English-speaking, English-corsetted, English-necklaced, English-booted damsels. We consider it a highly social happiness to marry She-doctors, B. A's. and Matriculates. The degradation inflicted on the female sex carried its own punishment along with it, and all the more important domestic duties were often imperfectly performed. Mothers confined almost to drudgery were unable to take an efficient part in the training of their offspring. The studied ignorance in which they had been brought up left them destitute of all the necessary qualifications; while the contemptuous treatment which they too often received from the head of the family weakened the authority which they ought to have possessed over its young members....A tyrannical father a degraded mother, and ill-trained children, were thus the natural result and just punishment of the barbarism which Indians displayed in depriving women of their proper place in the family." Not so now. Her elevation and enlightenment have extricated her from that position and have illumined to her the paths of homely duty and vital tasks.

It has begun to be felt and understood, in the words of Gladstone, that, "When we are seeking to ascertain the measure of that conception which any given race has formed of our nature, there is, perhaps, no single test so effective as the position which it assigns to women. For, as the law of force is the law of the brute creation, so in proportion as he is under the yoke of that law, does man approximate to brute; and, in proportion, on the other hand, as he has escaped from its dominion, is he ascending into the higher sphere of being and claiming relationship with deity." Man understands it and helps his better half. Hided she surveys herself and conscious of her influence and position she struggles out of the fettering customs into the delightful region of Truth and Love.

If she is a widow education shows to her that mourning the livelong day for the whole life is mere folly, and that she should refuse to bend down to permanent widow-evils, and if circumstances necessitated, she should not consider it illegal to marry again even though custom the creation of selfish man threw spite at her. "I entreat," she would say, "my countrymen to judge of the miseries of widows by transferring the same penalties to men. Suppose it had been enacted that when a man lost his wife he should continue celebate, live on coarse fair, be tabooed from society, should continue to wear mourning weeds for the remainder of this life, and practise whether he would or no, never-ending austerities! In short, if widowers were subjected to the same hard lot as the widows, I ask, would my countrymen not have long since revolted against such inhuman treatment?" Widows of all communities, mostly, Parsi, throw off the yoke of heteredoxical orthodoxy, and find out suitable and honourable pieces of work to maintain themselves and their children if any. They serve society. And thus, they indirectly serve their country lending a shoulder to the wheel of the moving Jagannath of Reform. Though thinly scattered over the land as a class the Sisters of Mercy—Parsi, Hindu, Mehomedan spare generous labours secretly upon nursing some invalid orphans, feeding the sick and the poor, helping the famine-stricken, teaching the illiterate, and showing unto others the ways of Providence. Benevolent movements in the interests of woman have so far borne excellent fruits.

The modern Indian woman cannot seclude herself from vital and intellectual intercourse with worldly transactions. She hates marrying early, ere she can finish her education and makes herself able to breed and train up her young babes; for-why-that's addiction to antiquated customs that are inadaptible to the tendency of the modern world. She would have a husband of her own choice--an educated and self-earning youngster. She must select him with her own hands; and for that reason, throwing the clamouring custom behind she stirs out of her 'bower' to places that are at once of recreation and the Piccadily haunts of Westernized beaus. She would have dresses on Western styles, and Western fashions to garb herself in. Corsets and blouses, petticoats and furs are her sartorial ideals, not forgetting brouches and bracelets in the place of the old anklets of heavy metals and ear-rings that lowered the lobs down to the shoulders.

There are love-letters and passing of mutual rings—that's the course primary of marriage much weeping and more sighing, love-sonnets interpassed!—all, all, as Western Romeos and Juliets would do. At last when the hands are joined, short ceremonials performed and pronounced, off the couple doth to Matheran or some airy place on a brief honey-moon.

The woman's pride to-day at home of which she is the lord supreme is like that of the memsahib in hers. Ayahs and butlers, the former to tend her children, and the latter to cook her food, male-servants and maid-servants, she must have to wait on her. Cooking! and sweeping the room! fy—she is above these all!!! That is the work allotted to a separate class of society. Instead thereof she disposes of the time either in discharging her duties to her husband, cultivating her own mind and spirit or contributing some services society is in need of. In days when foul custom was rampant, and it raised the authority of the mother-in-law to an unbounded extent, she did not allow the young wife to see har husband, but, "only at night when the whole house was asleep; and with the lark she had to bid adieu." To-day, the same old-scare-crow has to nestle in her own apartment, with little voice in the affairs of the husband and wife.

To-day the world is changed and the Mohamedan boasts of his wife unveiled moving undauntedly in the world of males gazing at her, and the courageous Hindu prides at his Aliclad in a silken sari mixing with her husband's friends and chatting gayly without the side—frownings of her amused and indulgent mother-in-law.

In higher circles of society, especially among Parsis, child-marriage and non-marriage of widows, are being put into ridicule. Generally speaking, in all communities, the educated classes have been reformed. Among the illiterate masses the same ideals and practices prevail as they used to do in days of yore. Reform has not been general for contact with the West requires intellectuality and intrepid introspectiveness into the very life of that continent. But of these the generality are admittedly destitute. Reform among the Parsi women has been keeping abreast with the western; for they do not fail to breathe into their social circle new modes of talking, walking or playing caught from the west, or new-fangled western fashions of dressing and ornamenting. That among the Hindus has been reserved to highly educated classes. That among the Mehomedans has been very limited, namely to those who bear the painful ignominy of heterodoxy at the hand of their orthodoxical mothers.

Moral corruption follows social advancement owing to an insufficient power of India of looking into the conscience of the west. Following the west in the path of elevation Indian Society fails in its vigorous attitude towards the temptations of its evil side. Indian society therefore, suffers in this point. Similarly, the vices of celebacy, extravagance weighing heavily on the pockets of the mute and mournful husbands, foppishness, external vanity and internal inanity, want of respect and reverence to elders—all these social evils arise from that want of perception into the inner state of things and the very life of the ever-pulsating west, which India has not been powerful enough to catch a thorough light of.

However, the Indian woman has achieved more moral and social elevation due to her contact with the west than contracted degradation in any point. If she mixes the occidental mind with her oriental spirit there is a very prosperous vista lying extended before her full of happiness, joy, virtue, light and love. Also, she should help steadily, the cause of evolution not work up a revolution.

Steadily, steadily, step by step,
Up the venturous builders go,
Carefully placing stone on stone—
Thus the loftiest temples grow."

"Whatever is, is right."

BY

SWAMI VALLINAYAGAM.

(Concluded from page 353 Vol. IV. No. 10).

The development of mind or man means nothing but advancement in knowledge or sense--practical knowledge—common sense—the knowledge or sense that becomes part and parcel of mind or man—the knowledge that respects the law of his being. That knowledge man gains by suffering alone and by none else. What cannot be gained by intellect can be gained by suffering alone. We see some actions of intellectual men do not correspond to their intellectual attainments. It is so because they are not yet brought to their senses by the suffering which their such actions may cause. What turns the course of actions of man is suffering and not reason or intellect.

Thus God leads man on and on by creating such desires in his mind that may lead him to suffering which the generality of mankind call sin, wrong and so on. We have seen the utility of and the absolute necessity for the existence of such course in the Laws of Nature. So we cannot call, with sense, any action of man as wrong or sin: and the same arguments, if carried further, will convince you that no living being ever does wrong or sin; all are only obeying the commandments of God for the good of themselves and for the good of others: and therefore whatsoever is done by man or beast or any living being is nothing but right; the life forces in the world never act or do wrong or sin—never act against the injunctions of God.

Then as to other works of God in nature, no man of reason and sense will find, so far as he can, that anything is wrongly placed either in the macrocosm or in the microcosm, or find out flaws in the working of the forces that act in them. Man is shut out from observing minutely the inner workings of Nature. Yet, so far as he has been able to discover, he is only struck with surprise and astonishment, as he sees only law and order everywhere—everything placed in its right place—every force acting in correspondence with other forces—everything so very intelligently, wisely and beautifully arranged that it takes centuries for man to comprehend it even vaguely. Here too we see whatever is and comes to pass is nothing but right.

Dr. Sheldon Leavitt, the author of "Psycho—Therapy" says "Thus the material and spiritual have so changed our concepts of the cosmos and its forces that we are prepared to accept the constituent unity of all things. The power that causes the protoplasmic cell develop into the human form is the same power that enables us to realize our existence. The energy seen in the majesty of a tornado is the same that exhales in the perfume of the flower and that gives to all pleasure its zest." It has been realized by all the great thinkers, ancient and modern, and corroborated by the modern scientific conclusions, that the underlying reality of the varied and manifold things that appear and so many entities in the universe, is one and the same substance. The unity of all things is an accepted fact among the most developed minds as well, as the unity of forces. If so, how could any one infer that there would be opposing elements or forces that would act, in fact, against one another among themselves, howsoever they may seem to all appearance? The whole universe is a huge being, the outer cover being the body and the unknown cause soul. The "survival of the fittest" is a fact known to many; that which cannot adapt itself to the trying circumstances should perish. The whole universe is advancing and in the course of its untiring march what are unfit to exist are crushed or become decomposed. For the advancement of the whole, parts have to be sacrified. But such as are unfit to exist do not while they exist, exist for nothing; they not only advance as much as they can but also are instrumental to the advancement of the more advanced. There is only going forward or onward and not backward or downward in or for the universe. It is those that have selfish interest in respect of certain things actions, qualities, &c., that cannot see the unity of all things, that cannot understand the Laws of Nature, that cannot feel themselves as parts of the Universal Forces that are guided and controlled by the only Supreme Cause, that give existence and meaning to such correlative terms as right and wrong, good and evil, etc. The existence of this class of men also is absolutely necessary for the betterment of themselves and others can be seen from what we have said afore; thay too are right, if viewed from their standpoint which, way of viewing, though not followed by many, is the only right way of judging men and things. But to those who can see everything in its true colour, all are in nowise but onewise—call it right or wrong, good or evil, just or unjust. And Alexander Pope called that wise right. I also therefore rejoice to proclaim with him "Whatever is, is right." Therefore, dear readers, you need not feel sorry for those who, you think, do wrongs or commit sins. They are exerting themselves much only for fulfilling the Commandments of God—for developing themselves through the process of sufferings. Don't you think that but for those whom people call wise, everything would go wrong. There is Supreme—Wisdom guiding each and all in the proper course. None has to despair mourn or pity. Everything is, and goes on right. All is right without exception; and therefore I once again say "Whatever is, is right." Refuse therefore to see anything but right. Refuse therefore to see anything but just. Refuse therefore to see anything but good. This I advise not to all but only to those that can.

> "I touched the garment—hem of truth
> Yet saw not all its splendour."

EDITORIAL NOTES.

WE thank Countess Evelyn Martinengo—Caesaresco of Italy most heartily for the donation the Countess has been pleased to send us.

THE Idol is corporeal and God is spiritual. The idol cannot therefore represent God.

NO man hath seen God at any time. Therefore any representation of God in form is idolatrous.

GOD does not want cocoanuts or fruits. He wants the broken heart

THE *Universal Republic* says: "People say they respect God. Let us see. They respect a millionaire much more if he happens to pay them a visit. "God." they say, "sees us at all times." But they only have a visit from the millionaire at rare intervals. They will often show their worst side before God but never before the millionaire. All smiles, a clean house and the best of everything are put before him. And yet, "ye are the temples of the Living God."

A Writer says :—"If you would be sought for and enjoyed, do not get too familiar, too well-known. No one enjoys the thing he knows all about."

IN the *World's Advance thought* we read: "The old suffers agony in giving birth to the New, when the old has, through wrong living, made an easy birth impossible; but when we have learned to live right the New Birth will be simply a blending and absorbing of the Old into the New, as the darkness of night blends into the light of day."

HERMES Tris megistis, the great Egyptian said: "There is but One Life and God has broken Himself in pieces that ye may all partake of His being." Only one life, but so many different manifestations; only one Sun, but so many rays of light, broken into so many beautiful colours. Is not this the true meaning of saying, "This is my Body broken for you?"

GOETHE says: "How can a man learn to know himself? Never by meditating, but by doing. Endeavour to do thy duty, and thou wilt at once know what in thee lies. But what is thy duty? The claims of the day."

The Second Anniversary of the "Refuge," the Home for the homeless, helpless, and the hopeless, took place at Calcutta on the 4th ultimo. The founder—superintendent informs us that it was attended by over 5,000 people, including over 2,500 deserving poor of Calcutta and its suburbs who were royally entertained from 6 A.M. to 9-30 P.M. that day.

MR. AMBALAL SARABHAI of Ahmedabad placed at the disposal of Government a sum of Rs. Thirty-one-thousand for the purpose of erecting a hotel accomodating forty students in the grounds of the Guzerat College. The Governor-in-Council has accepted the generous offer with pleasure and desires to record his appreciation of Mr. Ambalal's liberality.

A MARRIAGE Bill will shortly be introduced in the Travancore Legislative Council at the instance of the Government of the State, in which among other things the minimum age for marriage is fixed at 18 for males and 16 for girls.

IN the January number of the *Indian World* there is an excellent review of the progress of Social Reform in Bombay, which cannot but do good to the heart of all interested in this movement on which vitally rests the regeneration of the country.

IN an article entitled, "The Death rate of India" Revd. C. F. Andrews of Delhi calls forcible attention to the economic wastage involved in our high death rate and makes some very useful suggestions.

WE learn from the *Indu* that on the 15th January last was celebrated with great eclat at Santabruz the first widow remarriage among Bombay Kayasthas. The bride was Shrimati Taragawri, daughter of the late Mr. Krishnalal Govindlal Mehta, Educational Inspector of Kathiawar and the bridegroom was J. Nanabhai Dahyabhai Daru B.S.C., B.A., A.R.S.M., Bar-at-Law, of the Geological Survey of India. The ceremony was performed according to the Arya Samaj rites by Pandit Balkrishna of the Bombay Samaj. There was a very influential gathering of ladies and gentlemen present on the occasion. Before the bridegroom's procession was to start for the place of the bride, His Highness the Gaekwar accompanied by the well-known Indo-American Journalists Mr. and Mrs. Nabal Singh paid a visit to the bungalow where the bridegroom had put up and congratulated him on his acting up to his convictions. After a short conversation with those present, His Highness left the place garlanded. In spite of the difference of opinion in the Kayastha community on the question of widow-remarriage several ladies and gentlemen of the community were present on the occasion. Sir Narayan Chandavarkar spoke on the occasion. Several wedding presents were made to the bride and the bridegroom, by their friends and admirers. After partaking light refreshments which were served in the compound of Mr. Jaysulkhlal's bungalow, the party dispersed late at night.

IN connection with the currious assertion of the Maharaja of Darbanga, that "Caste is no monopoly of the Hindu Communities but exists in every nation under Heaven though it may be called by different names in different countries," the *Statesman* writes as follows: "As the president of a learned assembly he should have taken more pains to verify his statements. It is simply not true that caste obtains in Western Europe or in America. In England, for instance, the highest noble is at liberty to dine with a cooly. By so doing, he does not violate any religious or social law, and would not be outcasted. On the contrary, people would think all the better of him. In England no man is tied down to the employment of his father or to his own. A Sirdar of coolies, to quote a notorious phrase, may become a member of Parliament. Every profession is open to every man who qualifies himself for it. No Englishman would think it beneath his dignity to work with his hands. Where does the Maharaja find the caste system in these facts?!"

ON the 30th December 1910, some important Resolutions were passed at the inaugural meeting of the Bharat Stree Mahamandal held at Allahabad.

A gathering was held at Cambridge on December 14, 1910. Hindu and Mahamadan students at the University sat down to dinner together at Buot's Restaurant with the object of shewing their belief that the salvation of India lay in the submerging of petty differences in the "rising radiance of nationalism." These differences will always continue so long the communities adopt different religions.

THE *Dnyanodaya* announces that during the ensuing cold season we shall have visiting us the Revd. George William Knox as "Union Seminary Lecturer in the Far East." The Union Theological Seminary established a connection with India through Professer Cuthbert Hall, twice Barrow's Lecturer, who was its Principal—Dr. Knox is the author of several books on religious subjects.

THE *Indian Interpreter* says: "Since it is desirable to teach religion to young men along with their other studies, let there be Muslim Colleges, or Hindu or Christian Colleges wherein a particular religion may be taught." Even for this there is the objection that Hinduism as taught by the higher castes will not suit the lower castes.

WE learn from *the Times of India* that Seventeenth Annual Social gathering of the Hindu Ladies Social and Literary Club was held in the spacious hall of the Chanda Ramji Hindu Girl's School at Cawasji Patel Tank Road, Bombay on the 23rd January last when Mrs. Swami presided. There was a large gathering of ladies, European, Mahamadan Hindu and Parsi. The report which was read by Miss. Shirin M. Cursetji shewed that there were 189 members on the roll. The President Mrs. Swami then addressed the meeting. Miss. Shirin M. Cursetji proposed a vote of thanks and Mrs. Maneckbhai Kothare, President of the Club seconded it. The Resolution having been passed, flowers were presented to Mrs. Swami.

ON the first day of the New year a band of devoted, keen Temperance workers in Bombay started a Temperance Movement called "Indian Temperance Crusaders" on exactly the same lines as that great movement in Ireland, the "Catch-My-Pal movement."

A petition to the Third Hague Conference is being largely signed in the various countries of the world.

THE German Kaiser lately presented a handsome crucifix to the manastery of Benedictines of Beuron and in the course of the reply to the address of the Abbot, showed His Majesty's anxiety to preserve the spirit of religion in the people.

AT the invitation of Ex-Alderman, R. A. Van Sandick, a Dutch Vice-President of the Congress, and Miss. A. G. Dyserinck, Secretary of the Provisional Executive Committee in Holland, the Vice-Presidents and members of the General Committee of the first International moral Education Congress has resolved to hold the Second International Congress in the year 1912 at the Hague.

WE are glad to learn that His Higness the Gaekwar of Baroda has consented to become a Vice-President of the Moral Education League, London.

THE National Temperance League, with the co-operation of the Native Races and Liquor Traffic United Committee and the Anglo-Indian Temperance Association, has decided to convene a conference to consider the relationship of temperance reform to Imperial progress and efficiency. The Conference will meet probably in June next during the visit of the Premiers of the self-governing dominions and other representatives of the Empire for the Coronation. The Conference will consist of personal members as well as representatives of temperance, social and missionary enterprise throughout the Empire.

DR. FORBES WINSLOW, the famous mental specialist asserts in his recently published *Reminicenses* that the world is rapidly going mad—the proportion of insane persons amongst the community having been nearly doubled during the past forty years. Society must protect itself from this menace.

SIR WILLIAM Earnshaw Cooper thinks that if England gets the people back on the land and grows its own food, great part of the poverty problem of that country would disappear.

NEW BOOKS.

We beg to acknowledge with thanks the receipt of the following books for review:—

1. "The Place of Animals in Human Thought."
   By Countess Evelyn Martinengo Cesaresco, *Italy.*

2. The "New Cycle" or the "message of the New Dispensation."

3. "The Decisive Hour of Christian Missions."
   By John R. Mott.

4. "Ghazwas and Sariyas."
   By Revd. Canon Sell, D.D.

5. "Krishna Pariksha or Krishna Tested."
   By the Revd. J. J. Lucas, D.D.

6. "Miracles."
   By the Revd. Canon Weitbrecht, D.D.

7. "New Wicks for Old Lamps."
   By the Revd. J. Paul, S. R. Gibson, M.A.

8. "The Master—Man."

TOPICS FROM PERIODICALS.

Tolstoy's Last Days.

A PERSONAL RECORD.

The following article has been contributed by Mr. P. A. Boulanger, an intimate friend of the late Count Tolstoy and one of those present at Astapovo when he died. The article sets forth the motives which led to Count Tolstoy's departure from Yasnaya Polyana, and describes the incidents of his last journey and illness. It will be remembered that the *Times* of December 26 contained a letter, published by the *Novoe Vremya*, which Count Tolstoy wrote to his wife some 13 years ago, with directions that it was not to be opened until after his death. From Mr. Boulanger's article it is evident that the difficulties which at that time made him contemplate a withdrawal from the world continued to exist, and finally led him to make the sudden departure from his home which terminated in his death.

THE LAST JOURNEY.

To those near Tolstoy his departure from home did not come as a surprise. During the last 30 years of his life he suffered acutely from the contradictions amid which he lived; for he regarded property, wealth, and the sale of his writings as evils, yet felt constrained to go on living in a good house on his ancestral estate, having dinner served by a footman while most of his books were published and sold by his wife, who obtained a considerable income from them, and ostentatiously surrounded him with comforts.

PRINCIPLE AND PROPERTY.

Though he had renounced his property and divided it among his heirs nearly 20 years ago, and had then made over to his wife, for her life, the income derived from the sale of his copyrighted works published before 1880, yet while he resided with his family he had to live somewhat as they did, and this apparent contradiction between the external conditions of his life and the principles he held often evoked the blame—not only of people hostile to Tolstoy, but also of some of his most ardent followers, who wished him to set an example to the world; but for a long time no one understood the true reason of his inconsistency. Tolstoy himself acknowledge the justice of the reproaches they addressed to him, and as long ago as 1903 wrote to a friend who lived in poverty and worked as a peasant: "My activity, however useful it may appear, loses—I should like to think not the whole but certainly the greater part of its value because I do not fulfil the chief thing needed to demonstrate the sincerity of my professions." (Written to Doudchenko, December 10, 1903.)

The real explanation of the fact that Tolstoy continued to live so lay not in any inconsistency in him, but in the fact that he aimed at spiritual ideals far higher than mere changes of external condition. "Not the conditions in which a man is placed are important, but the efforts he has made and is making to free himself from those false conditions. One cannot live and consider oneself justified if one so much as eats a dry crust every day while there are others—old men and children—who have nothing to put in their mouths. And therefore the appraisal of external actions is of no importance; and it is even impossible to say that the chunk of bread one beggar shares with another is more than the million a rich man gives for a good purpose out of his hundred millions." (Letter to L. Tonelof, January, 1909.)

TOLSTOY AND HIS FAMILY.

Living in conditions incompatible with his views, and suffering acutely in consequence, Tolstoy exerted all the powers of his soul to draw in his direction those —his wise, and other members of his family—who upheld those conditions and retained him in them. He saw before him an immense task—namely, that of changing his wife's outlook on life; and he left any external change in his own life in the hands of providence; though he was always hoping that the Russian Government, which persecuted his adherents (imprisoning them and exiling them to Siberia), would some day imprison or exile him, and thus remove him from conditions of life that violated his conscience. This hope he repeatedly expressed in his letters, especially in one to Bodyansky, who was imprisoned in Kharkof in 1907 for publishing articles in which he expressed his solidarity with Tolstoy's views.

And indeed Tolstoy's influence on his wife, and on some of his children, was considerable. Had it not been for that influence, life at Yasnaya Polyana would have been far worse, from his point of view. The considerable means the Countess derived from the sale of her editions of her husband's writings and from the estate, would have allowed her to lead a far more luxurious life—towards which she was drawn by her former connexions and habits and by her aristocratic traditions. As a matter of fact, there was no luxury at Yasnaya Polyana, and life there flowed modestly and quietly. When the peasants were in need they generally received help from the Countess, and poorly-clothed folk, who under other circumstances would not have been admitted to the house, were often to be met dining with the Tolstoys.

Some of his children went much further in this direction than their mother. The daughters especially were tenderly devoted to their father, and the youngest of them, Alexandra, renounced the comforts of life natural to one of her age and position, and became a valuable help to her father, acting as his secretary, nursing him in illness, giving away her property to the poor and looking after the peasants.

Thus Tolstoy's residence at Yasnaya was justified by the aspirations towards a new life which he set before himself. "The essence of the new life," wrote he to I. P. K. in 1907, "must be the aspiration to unite with other people and with God: a union manifesting itself by love. Towards fostering maintaining land increasing this love within us and training ourselves thereto, all our powers must be directed. Let us leave the external conditions of our life to take their own course, and—influenced by a life directed to the strengthening of love—they will take the form that is best for us."

M. VLADIMIR TCHERTKOF.

Unfortunately, in Tolstoy's case, those conditions did not take the form he desired. During the last few years he noticed a change in the Countess' relation towards him. She became more careful of her property. When her copyright in some of his earlier writings was infringed she did not hesitate to take legal proceedings against the pirate publishers, and sought her husband's support in the matter, which action, clashing as it did with his rooted disapproval of all legal proceedings, caused him much suffering. All his remonstrances and attempts to pacify her without letting her have her way irritated her, and she, on her side, reproached him and made play with his inconsistencies. On the estate she employed watchmen, who sometimes came into conflict with the peasants; and Tolstoy's advice, to leave the property unguarded, vexed her still more. In connection with all this she began to be very calous of the influence exercised on her husband by his intimate friend and adherent, Vladimir Tchertkof, and this was particularly trying to Tolstoy. In a fit of jealousy, she even had a hand—through her friends and relatives—in inducing the Governor of Toula to prohibit for a time Tchertkof's residence in the neighbourhood of Yasnaya Polyana.

Tolstoy's position at home became harder and harder day by day. The Countess used to read his diary to discover his private plans and thoughts. It was the same with his will, made in July this year. Try us he would to hide from her that he was making it, rumours of it reached her, and depressing scenes occured between them in consequence.

The last year of Tolstoy's life was one of most strenuous self-control. Day by day he felt the irritable, angry, and offensive attitude of his wife and of some of his sons towards him ; and he constantly struggled with himself not to allow any ill-will towards them to arise within him.

One must act independently of whether one's actions are pleasant or unpleasant to people, and must consider only whether what one does is pleasant to God. In relation to people, the chief thing is to remain affectionate towards them, that is to say, not to feel ill-will towards them even if they hate and insult you. What is most needed for this is lovingly to understand them, and understandingly to love them. For it often happens that, to avoid irritating people and to satisfy them, we omit to do what God demands of us, and then retain an unkindly feeling towards those for whose sake we have neglected the demands of God. A twofold sin results ; we have not fulfilled the will of God, and do not love those for whose sake we have done wrong. Letter to Sherman, February, 1906.)

COUNTESS TOLSTOY'S ATTITUDE.

More than once I witnessed depressing scenes between the Countess and her husband, and was always surprised to see how mildly Tolstoy behaved, and with what attention and love he treated his wife after her insults ; and I saw that this attention and love were not in the least artificial or external, but came from a pure heart and deep feeling. The struggle Tolstoy maintained against himself reached to the secret depths of his soul, and without the least hypocrisy and with perfect sincerity he used to kiss the Countess before going to bed.

Tolstoy's weariness of this continual struggle was indicated by the fact that he, who had usually avoided going anywhere from home, began during the last couple of years to go away from Yasnaya Polyana more and more frequently.

When starting to visit his daughter Tatiana on May 1, 1910, he said to me :—"God has given me two causes for happiness—a friend like Tchertkof, who, having independent means, devotes his life to the spread of my writings, and a wife, who compels me resolutely and unceasing to struggle with myself."

It became clearer and clearer to Tolstoy, however that this working at himself to evoke a kind feeling for one person—his wife—was becoming unproductive. It diverted him from his other work, hindering his concentration. He had no privacy even at night, for from his bedroom he could hear the rustle of the Countess's dress as she looked through his papers in the next room—his study. During the summer of this year he began to think that he would have to leave Yasnaya Polyana and go somewhere into retirement, and he warned his youngest daughter to have a passport always ready in case of a sudden departure.

In August he again went to stay with his daughter Tatiana, whither the Countess soon followed him. At his daughter's life flowed more easily for Tolstoy, and he enjoyed some rest, though he suffered from the fact that he was obliged to participate in the comparatively greater comforts of a country gentleman's life, without attaining his aim of pacifying the Countess. In September he returned to Yasnaya Polyana. To those around it became more and more evident that unless the Countess changed her attitude towards him, his departure was inevitable.

DECISIVE EVENTS.

After his return her attitude not only did not improve, but grew even worse. She began to make various demands—that he should entrust his diary to her, to which Tolstoy agreed; that Tchertkof (who was again resident in the neighbourhood) should not come to the house. He agreed to this too. Then that he should not go to see Tchertkof and should not meet him, nor correspond with him—and to this also he agreed. It might be thought that now, at last, peace would have been attained. But no; it was only necessary for Tolstoy to go for his accustomed ride, and the Countess became excited, and on his return overwhelmed with reproaches, accusing him of deceiving her and secretly meeting Tchertkof.

The circle of Tolstoy's freedom was more and more narrowed, and, as the Countess isolated him, her ill-will towards him grew. She even obtained a revolver and frightened him by threatening to shoot herself.

On the night of November 9, when Tolstoy was in bed and had put out the light, the Countess, believing him to be asleep entered his study and began to search among his papers. Tolstoy heard this, and feelings of indignation and revolt rose in him with such strength that he could not subdue them. He counted his pulse, which was beating very quickly and irregularly: and suddenly he felt that it was useless to remain in his old home any longer. He had to go away and realize his longcherished dream of living a solitary and humble life.

FLIGHT FROM YASNAYA POLYANA.

When the rustle in the study ceased, and Tolstoy had assured himself that the Countess was asleep in her bedroom, he rose, collected his papers, and went to tell his friend Dr. Makovitsky that he had decided to leave the house at once. It was 3 o'clock in the morning. After closing the door into the next room, that the Countess might not hear his preparations, he packed his papers and the necessary clothing. He took only two changes of underclothing evidently considering that quite enough for his future life. Then he went to awake his youngest daughter, and bade her good-bye. She was staggered and grieved that he did not take her with him. "But will you be prepared to face the plain life and perhaps the poverty that awaits us?" he asked, "Yes, any life you like, papa, only not to part from you!" she answered. Then Tolstoy promised to let her know where he went, that she might join him; but he would not tell her at once where he was going, for fear her mothers' distress might cause his daughter to betray his whereabouts, and that the Countess would follow him.

Having said good bye to his daughter, Tolstoy went to the stables to order a horse to be harnessed to take him to the Railway Station of Stchokino. The stables are some way from the house, and one has to go to them through the garden. The night was dark, and as he hurried along with firm, energetic steps, he stumbled against the bushes in the darkness and lost his cap, and at last became entangled in the bushes and had to return to the house for a lantern. With it, he eventually reached the coachmen's quarters. He roused them and told them to harness a horse, closing the stable door that the light should not attract attention. Dr. Makovitsky and the Countess Alexandra brought his portmanteau and other things into the stableyard, and without returning to the house he again took leave of his daughter and drove to the station with Makovitsky.

All the way he was agitated, fearing that the Countess might awake and overtake him, and that one of those scenes would ensure from which his nerves were already suffering. His decision had been taken, and it was not in his nature to go back on it, so that contention with the Countess would have been quite useless and have served only to undermine his strength.

They had long to wait at the station, and in the grey twilight of the wintry dawn Tolstoy walked briskly up and down the path outside. His coachman, waiting near, was surprised to see how brisk and firm were Tolstoy's movements. "Has your Excellency no message to send home?" he asked. Tolstoy paused awhile in thought, and then, with a resolute shake of his head, said "No, nothing. Go back home."—The *Times*.

(*To be continued.*)

Some of the Prizes of Life.

A Fifteen-Minute Address, delivered June 18, 1910, at Atlantic City, N.J., at the Annual Banquet of the Cornell Association of Railway and Supply Men, by E. H. Sibley, Treasurer of the Galena Signal Oil Company.

FOREMOST among the prizes of life I name that of character. An eagle confined within a cage, or fettered to a stake, or with his wings close bound to his body, may, during a long period of time, breathe, take food, and move about, but he is not living the life which he would enjoy, or for which nature fitted him. He mopes and pines and eats his heart away. He longs to soar aloft into the vast blue heights of heaven and feel new zest and strength as he speeds through the billowy waves of ether which surround him. So, too, a human being may, perchance, for two, three or even four score of years or more, pass a mere nominal existence without character, but it cannot truly be said that such a one has lived. Great though character is and worthy every effort its attainment demands, yet in its nature it is so simple that it may be understood by a child. Its principal elements are justice and kindness, the rudiments of which are more or less inherent in every normal human breast. Just thoughts increase the mental strength. Thanks to the labour of modern psychologists, men who have now come to realize as never before the profound wisdom in the old aphorism: "As a man thinketh, so is he." This body of ours is a complex and mysterious organism, many processes of which still puzzle the diligent investigator; but one truth in regard to our being has been thoroughly demonstrated by science, namely: that Dame Nature has so constituted mankind that good will or a feeling of kindness, is a powerful tonic, and is essential to our physical health, while ill will, or hatred, engenders a virulent poison which attacks our vital forces and may ultimately destroy them.

Second among the prizes of life to which I desire to call your attention is knowledge. The knowledge to which I refer is particularly that which concerns man in his higher relations. Fitting preparation for gaining a livelihood is, of course, assumed. In professional and technical courses in colleges there were until recently few, if any, provisions made for general culture studies. Even in courses devoted entirely to liberal training there are so many subjects to be taken up that the student makes little more than a beginning in any one branch of learning. His real education is to be acquired after he has left the campus and college halls. In this intensely practical age there is danger that any man, no matter how excellent his early educational advantages, may become so much of a specialist in his vocation that he may neglect an avocation, and thus miss much that would make for his own full development and much that would fit him for the highest social usefulness. I have somewhere read that a singularly brilliant and distinguished man whose life was brought to a close when he was still in the morning of his intellectual powers, exclaimed during his last illness, "I have learned many arts; would, alas, I had learned the art of life!" It is this, the most important of all arts, the art of life, which it behoves us to master. If a man does not know and comply with the requirements of his physical nature, then, if untimely disaster does not overtake him, such a one is manifestly a petted child of fortune, whose course conforms to no established laws, and whose example not one in a hundred thousand can safely follow. "Life is more than a living." He who is not satisfied with the restricted view of the world to be obtained wherein he dwells in a narrow vale between high mountains must, perforce, climb to the summit of some of the lofty peaks by which he is encompassed, and from that elevated standpoint let his eye sweep the horizon that then lies stretched before him. The study of any natural science, even in an amateurish sort of way, will afford recreation and add materially to a man's mental assets. Human physiology and hygiene, psychology, botany and zoology are notably broadening and valuable. A knowledge of the teachings of history, an acquaintance with the biographies of some of the foremost leaders in thought and action in our own age and former ages will indicate what have been some of the steps in the progress of the race from savagery towards civilization, will give us a glimpse of the grandeur of the human mind, a hint as to the glories it is yet to achieve, and prove an unfailing source of inspiration and cheer.

Rich is he in the domain of general and religious literature and ethics, who though countless treasures still remain to be accumulated, has read and re-read tile he has made his own Homer's Iliad and Odyssey, Plato's Dialogues of the trial and death of Socrates, a dozen of the principal plays of Shakespeare, Milton's Paradise Lost, Goethe's Faust, Browning's Pippa Passes, Emerson's Essays, Izaak Walton's Compleat Angler, Dickens' David Copperfield, Thackeray's Pendennis and the Newcomes, Hawthorn's Scarlet Letter, George Eliot's Silas Marner, Tolstoi's Anna Karenina, George Sand's The Devil's Pool, Kipling's Kim, three of Sudermann's short plays, the books of Job, Psalms, Proverbs, the four Gospels, the epistles of St. Paul, Bunyan's Pilgrim's Progress, James's Varieties of Religious Experience, Drummond's Greatest Thing in the World and Ascent of Man, William De Witt Hyde's Self-Measurement, and Allen's As a Man Thinketh.

The science of sociology and especially that division commonly called civics, has to deal with some of the deepest problems that humanity is called upon to solve. In no other field of effort, it seems to me, is there to be found so much that is both interesting and profitable for a man of sincerity, education and discernment.

A prize, which in its effect is more important and far reaching than those already mentioned, and which he will be more likely to win who has previously regained the other two, is social service. The blessings of liberty and civilization we enjoy so abundantly that we are prone to esteem them lightly, and almost to classify them with the gifts of nature, like the air we breathe, or the sunshine which warms us. We need to arouse from our lethargy, and to realize that all of the best things in the storehouse of humanity, everything, in fact, of excellence, which now distinguishes the life of mankind from the existence of the lower animals, is due to somebody's toil, to somebody's forethought, to somebody's sympathy, to somebody's sacrifice. We of this generation have entered upon an inheritance which millions of our fellow mortals in this and bygone ages have planned and laboured diligently and nobly to produce. If we are only consumers and not producers, then are we but spendthrift heirs, weakened, demoralized, and cursed by the treasures which we squander for selfish ends. When, however, we recognise that we have duties toward all our fellows, and that all our acts should contribute to their advantage as well as to our own, then only are we entitled to be classed with the upbuilding forces of civilization, to be numbered among the friends of humanity, and to be admitted to the privileges of fellowship and communion with the choicest spirits of all the ages. The sweat shop, the slums, child labour, yellow journalism, demagogism, anarchism, food adulteration, commercial dishonesty, ring rule, the corrupt political boss, the saloon domination, the scourage of tuberculosis—these are a few of the many great evils against which the valiant and true in this day and generation must wage unceasing warfare. The college man, above all others, owes it to himself to be a force for civic righteousness. Freely has he received from private benevolence and also from the state, and freely should he give in return. A Galilean peasant over eighteen hundred years ago stated tersely a profound truth which we may do well to ponder, "Whosoever will be chief among you, let him be your servant."

Next in order, as a prize worthy of every man's ambition, I name happiness, and I make bold to declare that it is within his reach, if not already actually in his grasp. Within certain limits, it is a matter of philosophy and choice. Not all conditions in this world are ideal, and a man must train his mind to dwell on what is bright and cheerful, and to refuse to brood over what is dark and depressing. Let me, before I proceed further, clear away a possible misconception. Mere self-indulgence or pleasure pursued as an end without regard to duty is not happiness, for such pleasure is only a temporary gratification obtained by robbing one's self of his best assets, and always bringing degradation, sorrow, and evil in its train. On the contrary, happiness may be a permanent state and its attainment calls for a respect or rights of others and imposes self-control and a recognition of the moral order. Happiness is the freedom obtained by escaping from the tyranny of desires and passions. Happiness results from governing one's self in accordance with the highest law. Thrice blessed is he whose daily companions are work, hope, and love. Happiness may exist in spite of untoward circumstances. It will be found under certain conditions in the palaces of the rich or the cottages of the poor, or it may be driven from the doors of both. Physical health is an aid to happiness, but cannot alone produce it. Rest and recreation are valuable assistants. A life of integrity, kindness, and active, congenial usefulness and progress is its best guarantor. The sights and sounds of nature, to the appreciative mind, present attractions that are ever fresh, new and satisfying. Every honourable man will find his happiness increased if he be married to some woman whom he loves, and who also loves him, and who is possessed of those qualities which, without stooping to enumerate separately, we may designate as beauties of mind and beauties of heart.

A home may be and ought to be the happiest and dearest place on earth. Worthy friends also reveal to us the truth that there is a golden age here and now.

I have already, in speaking of knowledge, mentioned the desirability of avocations. Let me here add that some avocations, afford possibilities of enjoyment which we can never exhaust. There are fully ten thousand men who have been great factors in the affairs of this globe, and whose lives, writings or achievements can entertain and instruct us. In the vegetable kingdom over 190,000 species have been discovered, while in the animal kingdom over 600,000 species, each having its own interesting life and peculiarities, are known to exist. The charms and possibilities of music are infinite. New composers are from time to time appearing whose creations we may safely prophesy will one day be ranked with those of Beethoven, Mozart, Handel, Wagner, Verdi, Mendelessohn, Chopin, Boito, Mascagni, Puccini, and others who have given to posterity as well as to their contemporaries unfailing fountains of enjoyment and inspiration. Architects, sculptors and painters have produced masterpieces which are the wonder of the world and which will make glad the heart of man as long as the human race shall exist."—*Cornell Allumni News.*

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The Negro wes freed and turned loose as a penniless, landless, naked, ignorant labourer. Ninety-nine per-cent. of the race were field hands and servants of the lowest class. To-day 50 per cent. are farm labourers and servants; over half of these are working as efficient modern workmen under a wage contract.

Above these have arisen 750,000 farmers, 70,000 teamsters, 55,000 railway hands, 36,000 miners, 35,000 sawmill employees 28,000 porters, 21,000 teachers, 21,000 carpenters, 20,000 barbers, 20,000 nurses, 15,000 clergymen, 14,000 masons, 24,000 dressmakers and seamstresses, 10,000 engineers and firemen, 10,000 blacksmiths, 2,500 physicians, and above all, 2,000,000 mistresses of independent homes, and 3,000,000 children in school.

Fifty years ago these people were not only practically penniless, but were themselves assessed as "real estate." In 1909 they owned nearly 500,000 homes, and among these about 250,000 farms, or more than one fifth of those they cultivate, with 15,000,000 acres of farm land, worth about £40,000,000. As owners and renters of farms, they control 40,000,000 acres, worth over £50,000,000, with a gross income of £100,000,000.

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> "Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place!"
>
> *Carlyle.*

Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

Beaumont and Fletcher.

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permit us to send a V. P. P. It is our earnest desire that those of our readers who have not enrolled themselves as subscribers may do so at once. We would esteem it a great favour if each

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THE NEW REFORMER

Vol. V] APRIL, 1911 [No. 1

EDITOR'S APPEAL

WE once more passed through another year of enormous self-sacrifice and are at the beginning of the fifth. But finding we have many sympathisers, we are encouraged, though poor, to persevere in the work, in the hope that by putting all our energies into it, the Magazine may, in course of time, realize its object, viz., benefit of humanity. In this view, we would earnestly invite the co-operation and monetary help of all who are interested in the "NEW REFORMER". Some of our readers have been good enough to aid us again in the building of the empire of righteousness by their ready and willing financial assistance and we take this opportunity of expressing herein our heartfelt appreciation of their kindness and also thank them from the bottom of our heart. But a good portion of our financial burden still remains. If only some more of our philanthropic readers whose sympathy and support we have already enlisted, would be once more pleased to lighten it, they would, we are sure, help us in permanently spreading the work of righteousness we have in hand. Relying very much upon the assistance these and other kind-hearted subscribers are likely to give, we issue this appeal for the final clearance of all the remaining financial difficulties and trust that it will meet with a hearty response.

We also hope that our readers will do all that lies in their power to co-operate with us. We thank those of our readers who have already paid their subscriptions and request that others who have not done so may be pleased to send it at once or permit us to send a V. P. P. It is our earnest desire that those of our readers who have not enrolled themselves as subscribers may do so at once. We would esteem it a great favour if each and every one of our subscribers would be pleased to drop a card, supplying us with the name and address of at least one friend of his who has consented or is likely to become a subscriber.

In conclusion, we most heartily thank our good-natured contributors of articles for their willing co-operation in this work of God's and pray that He Whose work we are doing will move our readers to render us the desired assistance.

Unity of Life

BY

Mrs. Ella L. Layson, Calif., U.S.A.

A FUNDAMENTAL spiritual truth taught by the mystics is that we realize our desires and aspirations through indirect methods or round about ways and that to go straight for the mark is to miss our object to a large extent. Before we can attain to our ideal we must grow up to it, and all growth implies struggle and effort. In the mental and spiritual worlds nothing can be ours until we have earned it.

In watching too keenly for results we may miss the means to the end. Heaven's choicest gifts are nearest at hand when least thought of —when we think of duty instead of reward, when we work instead of anticipate, when thoughts of self are farthest from us, then we are making real progress and the hopes that the lips have never uttered but lie deeply hidden in the heart are nearer being realized and the blessings for which the soul hungers draw near.

In order that we may recognize the unity of life, the brotherhood of man, God has decreed that we shall not act alone, independently of each other. We must work with and through others because our life is interwoven with the lives of others even as the stars in space are linked together with lines of magnetic force. Therefore when we attempt to advance our own interests, gratify our ambitions, however lofty they may be, overlooking the needs of others whether they be of heart, mind, or body, neglecting our duty to those who are near to us and indifferent to those whom the ebb and flow of life have brought to our door, we *let go* the life-line that God holds out to us and leave the path that leads to the goal.

We must not ignore the links that unite us with Universal Energy, Life, and Love, if we wish to realize our aspirations, and when we act selfishly this is exactly what we are doing.

When we draw the heart of another close to our own through love, sympathy, or service, it forms a centre of contact between us and God. For God is within and without, thus the way is two-fold, both interior and exterior. We approach Him through active love toward our fellows, or the full performance of duty; we *find* Him in the silent depth of our own soul! Through an intellectual process one may discern God as Wisdom but only the humble, loving soul can know Him as the All-loving, Merciful Father; and He is *both* wisdom and love, the father and mother principles combined in the perfect *One*. Thus through wisdom and love we reach the Goal of life which is God or absolute Bliss, when we shall know even as God knows, and our love is made perfect through Infinite Compassion.

Hence the Masters have told us that the Path to union with God lies through wisdom and devotion—the head and the heart. Then, not as a concept of the mind alone but as a *reality of the soul* we shall know that all life is an out-pouring of the One Infinite Being, differing in degree, in form, but not in essence; and we shall cease to discriminate as to the form through which that Life is expressed.

If we have a very dear friend do we turn away from him if he is poorly dressed, in humble circumstances, or differs from us in superficial ways? And neither shall we turn away from the Friend Who is dearer than all others when manifesting through a form distinguished by race, caste, or external conditions from our self. When the light of love shines forth from our heart, then like the X-ray it will penetrate beneath the surface of form, disclosing the radiant, immortal soul, hidden from physical sight even as the stars behind the clouds, and we shall see that all life is One, and there is no division, no partition between us and our brother.

The Advent of the Spirit of Truth

BY

Revd. Professor T. K. CHEYNE, D.D., Oxford

KRISHNA says in the Bhagavad Gita, "For the protection of the good, for the destruction of evil-doers, for the firm establishment of religion, I am born in every age." The intuition thus expressed is not peculiar to Indian thought. That store-house of noble intuitions which passes under the name of the Gospel according to St. John expressly assures the disciples that a divine Personage, called "the Advocate" and "the Spirit of Truth", shall come and dwell with, and in, the discipies, to "guide" them "into all the truth". (John XIV 16, 17; XVI 7, 13), and a great Christian mystic (either St. Paul or some other) speaks of faith in Christ as needing to be supplemented by the enlightenment of the inner or mystical sight by the same Divine Being, under the name of "the Spirit of Wisdom and Revelation (Ephisians I 17, 18). Nor may one fail to refer to that "meek and lowly" one, called by his followers the Bâb ("gate"), who looked forward to being overshadowed by a greater one, who should verify and complete his own insufficient revelations.

This convergence of intuitions (I must not say opinions) is, I think, very important, because of the tendency of authorities to endeavour to stereotype one form of truth. There are, most surely, many forms of truth; a strict orthodoxy has no right of existence. But it requires a rare degree of insight to recognize the form of truth suitable to a new age.

A New Age is dawning for India. Will she be enabled to throw off the fetters of the past, and revise her attitude towards new knowledge and a new practical situation? Not without some great Personality. It may be not a single but a collective Personality, to lead this country onward to a reformed religious and social system. Remembering the fine union of conservatism with the spirit of progress in the late Swami Vievekananda, I am filled with hope.

Look Up

BY

Mrs. EVA EDGERTON AMES, Vermont, U.S.A.

What tho' the way be long and steep,
And shadows dark, and sorrows deep
Crowd close,' tis harder if you weep,
Be brave.

What tho' the tides of hope ebb low?
Scatter them to the winds that blow,
And blessings soon will round you flow—
Be strong.

Sad hearts, that need your words of cheer
And friendly smile—are waiting near,
Your word, and smile, may make life dear,
Be true.

And then your life grows glad and strong,
The way is bright, the joy is long,
Life and 'ts music, one grand song,
Be kind.

The Gospel of Work

BY

Mr. JOSHIPARA V. PRASAD, B.A.

MIGHTY measurer of Time! Why dost thou look so furious? Lovely Lord of Night! Why dost thou look so pale? Tiny spec in the spaceous sky! Why dost thou twinkle?

Methinks you seek for your equals on the surface of the Globe. Your mission you discharge with almost ununderstandable punctiliousness. The clouds may intercept your way; but you mind them not. You elbow out your way, seen or unseen, this moment here, another moment there! Your anger, your weariness, your mockery towards us—men on the earth—are undoubtedly just. We men call ourselves animate, rational beings stamped after the image of the Almighty Father, beings standing at the *apex* of creation, and stigmatize you as inanimate planets and satellites and stars, as inanimate as the earth we inhabit, more irrational than a baby just come out of the womb of the mother. We stop not here. Boasting of our scientific genius which enables us to wander in the high heavens more freely than the highest soaring feathery creature, we laugh outright at the mythical and mystical mumblings of our ancestors who called you divine. We may be humbled to the dust by the masterly and comprehensive sweep of the genius of a Plato or an Aristotle. We may fasten to our bosom several of the noblest preachings of the Vedas. And yet as soon as we hear the mention made of the stars being divine, partaking of the essence of God or of the prayers to *Usash* and the sun, we hold our head up and exclaim 'What nonsense!' Far from depreciating the value of science, I mean here to point out that myths have their own truths—perhaps as significant as the Binomial Theorem or the Atomic Theory. Dive, oh dear reader, dive deep into the depths of divinity and you will understand the significance of calling the sun, the stars, and what what not, divine. How regularly and steadily do they perform their journey. Think of the life-journey of man and eternal journey of the planets and stars and you will unmistakably grow alive to the contrast.

Do you mean to say that there is no spark of consciousness therein; that the march is a blind one; that credit can be attached to consciousness? You are quite right so far; but you don't go far enough! Don't you see that it is the worse, the more condemnable thing for man endowed with distinctive gifts not to keep on ever working on the arch of evolution?

Man is Nature added to consciousness. Man is a conscious microcosm. Being a part and parcel of nature, he yet comes out in the front and assumes the commanding attitude of a master. He is as it were the master of Nature as God is his and nature's too. On the one side stands unlimited Nature in all its glory; on the other, stands a single individual embodying in himself all that Nature may claim to be hers in common and a supreme gift of self-consciousness.

Is it then too much to demand of man that he should work, work more steadily, more sincerely, and more nobly than Nature herself?

And how many are workers in the world in the real sense of the term? How many take pleasure in work? How many regard work as a blessing rather than a task? The answer is not far to seek!

Now, in the first place let us convince ourselves that work is a divine necessity—a mandate of the Lord—an unavoidable means for not only material but spiritual upliftment. Let us see what the Bible—the reservoir of all that is good and great—has to say on this point.

'And unto Adam he said, because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; *in the sweat of thy face, shalt thou eat bread*, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shall thou return.'

Again,

'Now we command you brethren in the name of our Lord Jesus Christ, that ye withdraw yourself from every brother that walketh disorderly...Even when we were with you this we commanded you, that *if any would not work, neither should he eat*'.

What more convincing proof is required than the testimony of the Bible? Students of comparative religion may require the inductive proof of the necessity of work being insisted upon in similar work of other great religions of the World. Well! what does Krishna say to Arjuna on the battlefield.

'Oh Arjuna, 'says the Divine Charioteer,' give up all notions of advantage or disadvantage, success or failure, and fight. Thou art a Kshatriya and as such it is thy duty to fight. Be ever careful to perform the karma or work that lies before thee.'

The Koran says the same. There is scarcely a great thinker but has in one way or another exhorted men to work. Quotations may be multiplied. But what more sacred sanction is needed than that of the most enduring religions of the world.

We have so far, however, looked only at one side of the question. No thesis can hold water unless it takes a full and just view of what the opponents have to say. It is weakness—say cowardice—either to pass over the arguments of the opponents lightly or to silence them, *argumentum ad hominum.* Here we have to meet opponents who stand on the same ground as one on which we do. If we seek the testimony of the Bible, the Bhagavat Gita, or the Koran for the imperative need for human beings to work, they seek the testimony of the same to arrive at just the contrary conclusion. Does not the passage from the Bible already quoted, the opponent may argue, describe work—the eating of bread by the sweat of the brow—as a curse on man rather than a blessing? Does not the Bhagavat Gita assign a higher place in the realm of divinity, to one who resigns the world and becomes completely absorbed in the contemplation of the Divine rather than to one who is plunged into the ocean of turmoils? Does not Aristotle regard the contemplative life as supreme, the *summum bonum* of Humanity? Does not even the Epicurean go in raptures about self-satisfied independence? In short, to the Hindoo or the Christian, the Buddhist or the Mahomedan, the Jain or the Zoroastrian, something else than work is the end and aim of existence—call it *Nivriti*, *Nirvana*, or the *Eternal Bliss.* When a man will acquit himself of sins he will no longer have to work, but will enjoy unutterable and unexceptionable rest. If, then, the opponent may conclude, Eternal Rest is the Ideal which humanity is destined for, is it not more natural that man should withdraw himself from the world as far as possible and prepare himself slowly and steadily for the complete enjoyment of eternal rest than that he should give himself up to all sorts of unending worldly activities?

Perhaps there is nothing truer than the premisses of the opponent and nothing more false than the conclusion, drawn therefrom.

When man will acquit himself of sins he will enjoy eternal bliss. Very true indeed! But how is man to acquit himself! There, there's the point where we really join issue. That is the platform, where, if anywhere, the arguments of the opponent may break down.

My central thesis is that *man must work because work is a curse;* because he has to obtain a state of no work; because he has to obtain Eternal Bliss. To Adam work was indeed a curse; in the eye of the angels of the heavens work may be a curse: but to us the descendants of Adam work is a blessing; because it is by working that we shall acquit ourselves of sins and liberate ourselves from curse. A prisoner must walk in fetters whether he wills or not; and the greater the patience and quietude with which he wears them, the better for him, the nearer will his liberation appear to him. The insolent throwing off of fetters would assuredly result in bringing heavier ones and for a longer time. The Divine Judge has sentenced us to imprisonment for the unpardonable guilt of eating the forbidden fruit. We say our soul is engulfed in the prison-house of flesh and blood. In the corporeal prison-house we have our living and being—and we are not quite free even within, but we wear some fetters—the natural concomitants of imprisonment. It is by wearing these fetters, and repenting and praying that we shall once more be the objects of Divine Mercy 'which droppeth like the gentle rain.' Survey the whole field of the infinite universe with the eye of wisdom and faith and you will find the above-mentioned as the ruling principle, the elaborate treatment of which would carry me too far. Take only one instance to confirm the thesis; and then we pass on to the next phase of the question under consideration. There can scarcely be any dissentient voice in the matter of the preservation of health, which has been recognized as our primary religious duty. Now we have already seen that this body of ours is but a prison-house, is dust and unto dust shall it return. Is it not inconsistent, then, that an exhortation should have been made for its most scruptulous preservation. '*Atmanam Satatum Rakshet* is a precept writ in golden words. Inconsistency it is not. The health of the body ensures the health of the soul. It is not ours to rebel against Divine Justice, to escape the prison. It is by remaining in prison, by keeping it clean and tidy, by wearing the fetters, by submitting ourselves to the whips (of conscience), by ploughing the field of knowledge, by watering the tree of wisdom, by weaving the web of virtues, in short by acting the prisoner that we shall get freedom and mercy. It would be taxing the patience of the reader to bring further proofs of the fact that work is a divine necessity which we cannot avoid without opening the door to a series of untold evils.

Granted, then, that work a man must, the next question that surges up in the mind is whether man has capacities for work. Unless a man has them, work may remain a necessity, but it will be a blank one. Of what avail are all the statements made above if man has not in him something which enables him to work? Shall we put an end to the question simply by bringing to our aid the celebrated revolutioniser of Philosophy—I mean Immanuel Kant—with his masterly assertion, "The 'Ought' implies the 'Can'". We don't err if we do so; however, let us make the matter a little more plain.

Man has hands and feet perhaps more placid than those of animals; man has the five senses perhaps more educable than those of animals; man has the brain, perhaps an ounce or two heavier than the long-eared sylvan quadruped. Above all man has Mind or Reason. What are these things meant for? What are the unique and precious gifts with which man is endowed meant for? Are they to be confined in the closed warehouse of the brain to consume themselves away by dust and rust, so as in course of time to lose not only their splendour, but also their distinctive mark? I cannot at this place resist the temptation of quoting a few sentences from one of the letters that the celebrated Gladstone addressed to his children:—

"Observe that many men have been more brilliant than the Duke of Wellington, and have had greater natural gifts; but it was the *use* he made of his powers that rendered him so remarkable. His steadiness and fixedness of purpose, his solidity of judgment, his vigorous good sense, his deep sense of duty, his determination when he knew a thing was right—to do it and not to swerve from it—these possessed by him in so extraordinary a degree were properties that we all may imitate, and profit very greatly by imitating, each according to our measure and capacity"

How much soever rich may we be in the world's knowing, so long as we do not wear our costly gifts on our bodies, use them and expose them to sunshine so as to show themselves the brightest and the most glittering with the radiant rays of the sun, we cannot get admission into the Palace of Providence. Will a Jew worth a lac or two, but in rags, get easy admission into the royal palace? Scarcely! It is therefore imperative upon all of us to untie the strings of our physiological purse, and utilize the contents as best we could. It is unquestionable that every man is born on the surface of the earth with immense possibilities. None is born in abject and downright poverty. But scarcely any dies really rich. How very grievous is this! *Work a man must, but work he will not!* Means wherewith to work are there, but use them he will not!! Woe to such men; and such men —a dreadful thought—are not few!

(*To be continued.*)

The Power of Authority

BY

Mrs. MARY EUPHA CRAWFORD, Los Angeles, U.S.A.

THE influence of authority interblends with and, unconsciously to it, shapes nearly every thought and action of humanity. While those who do any independent thinking rebel against any authority limitations placing a check upon their efforts for growth, they still find the suggestions of those who may have discovered a little more that enlarges the field of knowledge, quite useful as a basis from which to work to results for themselves. As no one person can have time or opportunity to make experiments in all lines of research the achievements of others form a division of labor basis and time saver of individual labor.

Health culture systems and magazines publish methods for their reader to practice they would be unable to discover for themselves from lack of time or inclination to study their own organisms, but which they accept and find to be useful to well being by increasing their power of work in any occupation. Health suggestions are thus accepted as the teaching of authority until practice demonstrates their value, when the habits that have been formed by their observance serve as authority for them,

The leaders of thought continue to discover new things and remain authorities to the masses, who make a show of independence by objection and criticism but follow from inability to open a way for themselves. All systems of culture prescribe much repetition in recognition of the indolence of human nature about laying out sufficient health building work, on its own initiation, but negatively willing to be pushed along by some authority capable of saving it the pain of much thinking.

It is the little used muscles and faculties that resist practice and quickly get lame and weary. The cells of the body are formed and shaped to respond to the thought that uses them. If it be indolent about progressive practice the cells manifest a like nature. It is difficult for them to respond quickly to acts in opposition to the usual mode of thinking.

Moving on thought and deep breathing are unable to use stiffened muscles or a deeply lined face to express their inspiration, for they establish no resting stations where mind and body may become set and closed. If authority be blindly followed it closes the way to new, forward thinking, and makes deep channels in the mind stuff to which facial lines correspond.

To a positive, well poised mind the subjective manifests close under consciousness of objective things, as if it were looking at them from an open window. To a negative mind and weak will the subjective mind dwells in a deep pit from which it is always necessary to pull up for action when a space must be passed over and an interval of time elapses ere the mental and vital forces are ready for action, then it is often too late to accomplish what may be necessary and failure results. Such vacillating characters look to the eyes of others for guidance and are uncertian as to what they believe until some authority points the way.

It places one outside of the pale of conventional society and in bad form to indulge secretly in original thinking that is sure to break out somewhere and disclose the lack of correct training in home privacy. The slavery of women to changing fashions that deplete the vitality of dressmakers to meet the demands, and make the wearers uncomfortable, but very conscious of being up to date in their discomfort, is made possible through the profound respect felt for the higher social planes, high in the ability to dress and keep in the swim of luxurious display.

Those who cling to fashions a few months old from choice or necessity, feel by reason of the contrast with spick and span new things, as if they were missing the feeling that attends the wearing of good things that are up to date in material and make.

One who ventures to move against the crowd may be sure of being roughly handled and pushed out of its interests as a disturber of established things, so the majority find it more comfortable to go with the crowd and submit to the thumbscrews of many authorities. But if in secret any one affirms a degree of independence of thought to keep deep crinkles from forming in his make-up, it will creep into his atmosphere and cause him to become a suspect and blacklisted. His own consciousness will inclose and make uncomfortable any but the most positive and resistant of the unwritten decree that those who do their own thinking, independent of authority, are out of fashion.

At times in past ages it has been unsafe to ignore authority and follow one's own inner guidance, but in the present century refined forms of social inquisition are in fashion and produce the same effective results.

A Fiery Gift

BY

Mr. JEAN ROBERTS, Oxford

From the far, vast country of Mystery
Love cometh down;
In ineffable beauty standeth He
With Light for a Crown;
Light that streameth from source unseen,
Pulses around Love's glorious mien.

Up the steep, difficult, mountain-way
I, with pain, toiled;
Exhausted I fell at Love's feet and lay
Way-weary, dust-soiled;
Lay till insistently Love bade me rise,
Finger outstretched, desire in His eyes.

With this look and feature of eye and hand—
"What gift for me?"
Love asked, expectant, and, patient, did stand.
Woe's me, my penury!
Gold have I none for offering;
Hunger and thirst alone to Love I bring.

Thus did Love's eyes compel me to bring out,
E'en from my breast,
A rose-red heart, a gift Love will not flout,
With Him it findeth rest;
Rest in Love's own great Heart of fire
Freed from its dross and quickened to aspire.

The Need for an Indian Civil Marriage Act

BY

Mr. V. SREENIVASA ROW

INELASTIC restrictions on social life are a great hindrance to progress. This was recognized long ago, and attempts were now and hen made to relax them. Differences originally based on division of labour gradually ended in the formation of water-tight compartments eternally destined to remain separate from each other. The Nation-builders never failed to protest against the continuance of such a state, and even saints like Kabir, Tukaram, Chaitanya, and a host of others raised their powerful voices against stereotyped divisions of caste. Though instances are not wanting to show that there were inter-marriages among the several divisions in days long gone by, yet such unions are now prohibited by custom and law. The disadvantages of the present-day caste system are only too well known, and those progressive people who were impressed with the same, contracted alliances outside their circumscribed castes. These gradually grew in number. Then there was the legal difficulty. It was doubtful whether such marriages were valid and their offspring legitimate. Therefore the progressive section of the Hindu Nation, represented by the late Brahmananda Kesavachendra Sen, moved in the matter and agitated for the legalization of such marriages. But the *then* orthodox Hindus having pleaded that such marriages were prohibited by custom, Kesavachendra Sen *with great reluctance* had to accept the gift of Act III of 1872 which was then passed and which required the parties to the marriage to declare themselves that they are not Hindus, etc. He had no other alternative. He had either to have no Act at all or to accept the Act with this declaration. He hoped, however, that the defect would be rectified sooner or later, and accepted the Act for the time being. Now this Act is being taken advantage of by the Brahmo community, in which there have been several inter-caste marriages. But the desire to extend the scope of contracting marriage alliances beyond the limited caste or sect is not confined to the Brahmos alone: even several orthodox leaders have lost no opportunity to denounce caste in Press and on Platform, in season and out of season, and owing to the contrivances of easy locomotion and other causes, people of one province go and settle in another province, and intermingling of several castes living in the several parts of the country—not to speak of races, owing to our people going to and settling in Burma, Japan, South Africa, England, and other places—seems quite imminent if not already begun. Under these circumstances, there is no doubt that the public opinion among educated Indians in favour of inter-marriages is gradually advancing, and the orthodox Hindus are now agitating for a Civil Marriage Act for which the progressive section of the Hindus (Brahmos) agitated so long ago as in 1868, which resulted in the enactment of the Native Marriage Act, otherwise called Act III of 1872, a detailed history of which is to be found in the Brahmo Year Book of 1879, edited by Miss Collet. And the ever-memorable speech which Keshab delivered at the Calcutta Town Hall meeting held on October 3rd, 1871, explains beyond doubt the reasonableness and the necessity of a Civil Marriage Act for the real regeneration of the Indian Nation. Sir H. S. Maine in the course of introducing the Bill in the Council made elaborate speeches explaining the necessity of the measure chiefly on the ground that "it was not the policy of the Queen's Government to refuse the power of marriage to any of Her Majesty's subjects," and that he "doubted even whether orthodox Hindus would wish to deny to the Brahmos a privilege fully enjoyed by Sonthals and Gonds." "It would be in substance", he added, "a Civil Marriage Bill, having, however, the peculiarity, that the persons availing themselves of the power must not be Christians (to whom a special system of marriage registration applied). With religious ceremonial it would not be concerned." He also pointed out that previous legislation on the subject had relieved all persons, excluded from the communion of any religion, or renouncing any religion, or put out of caste, from the forfeiture of the rights of property, and inheritance, but by an oversight had omitted to confer on them the right of contracting marriages, not in accordance with orthodox usages, but their own convictions. With the view of supplying this omission in the case of all modern Indian religious communities, whose marriages were invalidated by the same reasons that made Brahmo marriages invalid, Sir Henry Maine proposed a general Civil Marriage Act that would include all recent religious sections in India, and all those who objected to marry according to prescribed rites. But owing to the objection of the then orthodox Hindus, the scope of the Act was narrowed by introducing a clause that the marrying parties should declare that they are not Hindus, etc. As already said above, the then Reformers had to accept the Act, having had no alternative. Nevertheless, as the late Pratap Chandra Muzumdar observed, "the fact remains that the protest against the Hindu name which the new Marriage Law made indispensable, will continue to be a serious drawback towards its universal acceptance in India." This was perceived by the Brahmos themselves, and in the several Theistic Conferences from the year 1906, this subject was discussed and committees formed to report on the amendment of the Act. Hon. Sir Justice Narayana Ganesh Chandavarkar was the President of the Committee thus formed, and Mr. Satyendra Prasanna Sinha, late Law member of the Viceroy's Executive Council, was also a member of the Committee. And Pandit Sitanath Tatwabushan has devoted, for the treatment of this subject, a large part of a chapter in his valuable work "The Philosophy of Brahmaism," wherein he clearly explains the desirability and the advantages of the Civil Marriage Act for the Indian Society. This subject has thus engaged the serious attention of eminent members of the Brahma Samaj, and on the 10th July last a circular letter was addressed to all those who were interested in the Act, to give their opinions regarding the doing away of the declaration clause. There is thus an agitation for the removal of the objectionable clause from a section of the Hindu Nation. And now, as has been said above, several non-Brahmo leaders also are clamouring for a Civil Marriage Act, though most of the non-Brahmo Hindus who have had to contract inter-marriages have done so under Act III of 1872 with great unwillingness owing to the conscientious objection to make a declaration as required by the Act. The first note regarding this was struck in recent years by the Hon'ble Mr. Justice C. Sankaran Nair in his Presidential Address delivered at the Indian National Social Conference held at Madras in the year 1908. This note was taken up in right earnest by several prominent reformers who were interested in the formation of the Indian Nation, and at the Madras Provincial Social Conference held at Berhampore in June 1909, the following Resolution was proposed by Mr. C. Y. Chintamani :—

> "That this Conference begs to bring to the notice of the Government the gradual advance of public opinion among educated Hindus in favour of inter-caste marriages, and to represent that many are precluded from contracting alliances outside their caste owing to the legal difficulty in their way. This Conference accordingly prays Government to give relief to the Hindus by introducing the necessary legislation."

It will be observed that the proposition contemplates a permissive measure like the Widow Marriage Act, and there is no reason why there should be alarm at this. The society may excommunicate the parties to such marriages as it has been doing in the case of Widow Marriage parties, but, as was observed by Sir Barnes Peacock in the course of the debate which took place on the Hindu Widows' Re-marriage Bill, "No political Government ought to throw in the way of its subjects any impediment whatever against their following the dictates of their own consciences, either directly by subjecting them to penalties or indirectly by subjecting them to disabilities." However, the Hon. Dewan Bahadur L. A. Govindaraghava Iyer then objected to the proposition moved by Mr. Chintamani, mainly on the ground that this was a new question and no opportunity had been given to the public to discuss it, and accordingly the consideration of the subject was postponed. The *Indian Spectator* and the *Tribune* of July 23rd

1909 wrote leaders, commenting on the discussion of the subject that took place at the Conference, in the course of which, the position of the advocate of this reform was fully explained, and a strong case made out in favour of the legislation proposed ; and the general question of the rights of the Society and the Individual was ably discussed in the leader of the *Tribune* of the 27th idem. The subject was taken up at the Indian National Social Conference held at Lahore during the Christmas of 1909, and the Hon'ble Mr. Parekh was to have moved a Resolution on it. But there again it was postponed for further consideration. However, the United Provinces Social Conference held at Benares in March 1910 took the subject and passed a Resolution urging the necessity for the legalization of inter-caste marriages. Subsequently, the Madras Provincial Social Conference held at Kurnool in June 1910, discussed the subject and adopted the following Resolution :—

> "That this Conference begs that the Government will be pleased to introduce legislation with a view to place beyond doubt the legality of marriages between one caste and another."

The last Indian National Social Conference held at Allahabad enthusiastically took up the subject and passed the following Resolution which is very clear and pointed :—

> "That this Conference is of opinion that the requirements of Act III of 1872, of repudiation of religious belief on the part of parties to marriage is unnecessary and inexpedient, and urges that the law be so amended as to omit this undue interference with religious beliefs."

It is also understood that the Hon'ble Mr. Bhupendra Nath Basu has given notice to introduce legislation with regard to the amendment of Act III of 1872. There is thus no denying the fact that a Civil Marriage Act is needed at present, as is evidenced by the above-mentioned condition of things going on in the country for a long time, and the very able and instructive address some time ago delivered by Mr. S. Srinivasa Iyengar on the subject at Madras, discloses the prevailing opinion held by some of the eminent lawyers of the day with regard to the urgency of the Marriage legislation. There has no doubt been some difference of opinion as regards the question whether we should agitate for a new legislation or join hands with the Brahmos in their attempt to obtain an amendment of the present Act, both of which practically give the same result. But it is clear that the latter method has more chances of success. Moreover, the present Act has other advantages for which the non-Brahmo reformers are moving heaven and earth, viz., raising the marriageable age of girls and boys, and discouraging polygamy, since under the present Act, the parties, bride and bridegroom, must be above 14 and 18 years of age respectively, and polygamy is penal.

Taking all these into consideration, it seems quite incumbent that the reformers of our society should lose no time in moving in the matter, and seriously agitate and request the benign Government to confer the boon of a Civil Marriage Act, as otherwise the present generation will justly be held responsible for the hardship which the present state of the law entails upon the offspring of the several inter-caste and inter-sectarian marriages, which are generally believed to be of doubtful legality but which are becoming common and inevitable with the advance of liberal ideas, and about the desirability of which there can be hardly any question.

P.S.--Since the above was written, the Hon'ble Mr. Bhupendra Nath Basu introduced a Bill in the Imperial Legislative Council, on the 1st March, to amend the Special Marriage Act (Act III) of 1872, with the following statement of objects and reasons:—"The Special Marriage Act of 1872 applies to persons who do not profess any of the recognized religions of India, and a declaration has to be made by parties contracting marriage that they do not profess any such religion. The declaration, which is a negation of faith in all the religious systems of India, has been felt to be an unnecessary condition by the community for whose benefit the Act was specialty intended. The provisions of the Act, moreover, cannot be availed of by those members of the Hindu community who desire to introduce inter-marriages between different sub-sections of the same caste or between members of the same caste inhabiting different provinces of India. Such marriages have not taken place for a very considerable time. The marriage customs observed by the same caste of Hindus in different parts of India vary sometimes considerably, and inter-marriages difficult, as the people naturally feel great hesitation in contracting marriages the validity of which may be open to question. Under the Law as it stands at present, inter-marriage between members of different castes of Hindus is of extremely doubtful validity ff not absolute nullity. The necessity for a simple Law of Marriage, wholly optional and which may be supplemented by religious rites observed by contracting parties, is greatly felt by those who do not desire to break away from Hinduism and at the same time seek to adapt their life to the growing needs of the time." It is very unfortunate that this mild Bill should have been opposed by some members in the Council, evidently owing to false apprehensions. Finally, however, a conclusion was arrived at, by which the Bill was allowed to be introduced and

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published in the official Gazettes for the information and opinion of the public. It is earnestly hoped that a vigorous agitation will be made in support of this much-desired Bill, both in the Press and by memorials to the Government.

Why Worry?

BY

Mrs. EMMA CHASE THWING, Newton, Mass., U.S.A.

Why do me worry all our days
When life holds out so many ways
To show to us It never pays?

We spoil the happy hours of life
And fill our souls with care and strife
While all the earth with joy is rife.

Yea, joy abounds on every hand,
Upon the sea, and on the land.
Let us arise and firmly stand

Upon the rock of Peace and Power
And claim from God our rightful dower.
Then love will come in gentle shower.

Let us proclaim from lofty height,
Worry is gone, we face toward the light,
The day has dawned, gone is the night,

How happy then is every hour,
The seeds we sow—burst into flower,
And weeds of worry lose their power.

All things are ours by right divine,
We drink of heaven's ambrosial wine.
And love, and peace, and health is thine.

Redemption

BY

Revd. G. J. HUIZINGA

We say we are redeemed while brother and sisters by the thousand and the millions live in poverty and degradation? No! No! We're not redeemed as long as one poor soul lives unrelieved.

Oh Son of God, Thou Son of Man! We say we love thee and we seem content while thine own heart is bleeding. Oh Thou art on the cross as long as one poor human soul is looked upon as refuse—wreckage of mankind.

The Saviour dies to save them! Oh Jesus what a long and bitter cross is thine. Since thine earthly days full fifty generations of the poor have wailed and wailed and they still express thy dying agony.

"Crown Him, Crown Him!"—and would ye mock my Saviour. AFTER the cross the crown. But while millions starve for bread the Saviour's on the cross, and we recognize in the wailing and the sighing and the dying of the poor the Saviour's agony. Let us crown Him by making life possible to all, every son and daughter of the human race —"Break every yoke"—Oh hear we not the saviour's voice.

My soul forbids me rest content but with my Saviour I must suffer as long as there are poor—until the Saviour says "IT IS ENOUGH" and by the word of his almighty power breaks in pieces the oppressor.

Till then I'll suffer with Him—*consciously* espousing all the shame He now endures. For my savious is still nailed upon the cruel cross of the shame and degradation of the millions of mankind.

The Connection Between the Peace Question and the Social Question.*

BY

Captain J. W. PETAVEL, retired, R.E.

It is, of course, generally understood that every social improvement brings us a step nearer to the time we hope for, when war shall be no more, but it is not as generally understood how direct is the connection between the Peace Question and the Social Question; how, if we did our duty to those who suffer under our economic conditions, we should soon, not only put an end to military expenditure, but render war practically impossible.

The whole problem of unemployment, which is so distressing today, could be entirely solved. It is evidently absurd that there should be people asking for work, and needing everything that work produces. Clearly, we should employ them, producing what they themselves need. Very little knowledge of social economics shows us that the people who are in distress have between them the power to produce everything necessary for their own maintenance. Industrial progress has, during the last century, increased the productive power of labour from four to six times—according to the estimates of different authorities. The same progress has also rendered it possible for the most unskilled workers to take part in the labour of production. It is, indeed, one of the evils of the present system that it has to such an enormous extent done away with skilled labour, so that with a few skilled foremen we have crowds of unskilled workers.

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* A lecture delivered at the Imperial Institute, arranged by the Anglo-Russian Literary Society.

A century ago people could earn for themselves a considerable amount of comfort, with a reasonable amount of toil, whence it follows from the above that a person of one-fourth or one-sixth of the normal efficiency or strength could have necessaries now-a-days. We know, of course, very well that, in actual practice, people seem to work as hard as ever for scanty remuneration. This, however, is because we have never organized society so that everybody shall use the best means of production, and so that the labour of the whole community shall be employed *productively*. To organize it that way, we should have to sacrifice personal liberty, and people will not give up personal liberty for economic advantages. Dealing with the unemployed, however, we could organizse them in a rigidly utilitarian manner, and thus be able to use our immense productive power, so that, weak and inefficient as most of them are, they would be able to earn their maintenance. This has been demonstrated practically at the Swiss Labour Colony at Witzwil, Berne.

Now, how are we going to form this *Production-for-Use* organization which would put an end to unemployment? The whole difficulty is, that we cannot get together a large number of "unemployed" and set them to work to produce things for their own maintenance, because it is absolutely necessary to have among them a proportion of skilled workers. The great problem is to get this foundation of skilled workers.

There are many ways in which this might be done, one of which is very obvious. If children in the elementary schools were trained from the very first to use their hands as well as to learn lessons, receiving the two trainings side by side, they would, at a very early age, begin to be able to work usefully. They might then be kept under the education authorities, and employed in such a way that they would earn their maintenance, whilst continuing to receive instruction and industrial and physical training. Not only could they earn their maintenance, but they could easily produce enough to be able to give their parents an allowance in kind fully equivalent to what they might have been earning for them if employed in the ordinary way. *It is* *indeed, a fact that industrial progress, which first made it possible to spare the children from industrial labour so that they could have an education, has now made it possible to spare them also to get an industrial and physical training to turn them out strong and healthy young men and fit to be useful citizens* When only we have taken the trouble to realize this simple fact, the social evils which trouble us to-day will come to an end. It is quite evident that when we have this organization of boys, producing things for their own use, any "old boy" finding himself out of employment will merely come back to the industrial organization. There will be reasons, of course, in many cases for not putting him in the same workshops with the lads under training, nor, perhaps, even in the same "Industrial Colonies," but, the moment there is the organization, young and old will have the opportunity to *produce—for—use*, consuming between them what they produce, and then unemployment will be no more.

It is quite impossible for me here to go into all the details of how this would put an end to various other social ills. I have dealt with all of this in my book on the subject, and there is a fair summary in the current *Annual* of the Universal Scientific Alliance, which society has taken up the subject for special study.

I will pass straight to the construction of how this will affect the Peace Question, which is what I am here specially to speak about. The industrially trained recruits that we shall then get in the army, who will also have received a physical training, will be employed very much like the Royal Engineers are—partly at military and partly at industrial work*. The army then will be able to produce almost everything for its own use, so as to cost the country practically nothing. It will be objected that Government manufacturing gives somewhat indifferent results. The answer is, that when the army organization produces *all the ordinary necessaries of life, and pays its workpeople with goods, not with money*, it will not fail to succeed. Those of my hearers who are acquainted with social economics will understand the reason for that, for they will know that paying in goods instead of money means eliminating all the intermediate expenses, and saving the stupendous waste which occurs in the individualistic system of exchange and distribution.

Now, this army of trained industrial workers will be able to construct systems of fortification that would make any sudden invasion of a country exceedingly difficult. Every one, I suppose, is aware of the limitations of fortifications. Never, in the long course of history, have they succeeded in making a country safe from invasion. What they can do, however, is to make any sudden rush or onslaught impossible, and, if we have the right sort of men behind the fortifications, as we should have then, an attack on any country would be such an extremely hazardous enterprise that, with the strong anti-war feeling which is beginning to make itself felt in every country, war will become, perhaps, impossible.

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* See "The Conscription Question" in the November issue of the *United Service Magazine*, from which it will be seen that military authorities recognize the advantages of such an organization.

Instead, therefore, of advocating peace, we must work for it, and work for it in quite a practical way. We must not wait for Governments to start these industrial training schools; *we* must start them at once. We must pick the very best lads we can find, and organize them in School Colonies, where they will come as near as possible to earning their maintenance by their labour. The larger these colonies become, the nearer they will be able to approach being self-supporting. Meanwhile, there will be plenty willing to pay the merely nominal fees that will have to be charged. It is a matter only of taking the trouble to understand the immense good these colonies could do and supporting them, and they will be able to grow indefinitely.

A start has been made at "Moore Place," Stanford-le-Hope, Essex, and the Manager will be very pleased to hear from anybody who will help in any way to spread the movement. It is proposed to start a Self-supporting School Association to further the idea and to help the schools by being customers for what they produce, by finding them really suitable pupils, and by taking shares in the company promoting them. *(This Association has now been organized.)*

EDITORIAL NOTES.

A USEFUL, happy, and wise life is the best.

THE sign of greatness is littleness.

MAN'S destiny is to attain God.

GOD enquires whether we have the carnal longings and propensities for crimes. It is why Christ says: "If thou callest a man *raca*, thou art in danger of hell-fire."

THE conscious feeling of the rich man that he ought to do something for the poor with his money is a testimony that he admits privately in an indistinct way that the poor ought to have something better.

HE is an ascetic who sustains himself with the bread of the spirit.

LIFE is always changing its state.

NO work in the world is without annoyances but we ought to consider whether the advantages do not predominate.

POVERTY is the complement of competition.

WHEN a man has no other qualifications, he plumes himself upon his possession of a little more money than his neighbour.

THE Madras Government have passed certain orders for better social relations between European officials and Indians. The more urgent thing is the putting down of the arrogance of the high caste Hindus shown towards the lower classes, even in their official capacities.

THE three hundred millions of Indians have each a will separate from the other. The Brahmins created it for their own selfish ends.

IF, as Vivekananda says, Sanskrit is widely studied by the non-Brahmin Hindus, there will be no room for anybody to practise any religious deception upon the credulous man.

THE *Epoch* remarks: "The world will try all forms of political government during its long evolution unless it reaches that system which the sages have declared to be food and which we think the best, namely, *government by the wise.* For a long time yet the wise will be —as they have so far been—neglected and unrecognized. Jesus was crucified; Zoroaster was murdered; Buddha was slandered and falsely accused; Confucius wandered his whole life, seeking an audience for his principles but found none: Lao-Tze died in the desert and only a meagre few knew his great wisdom; and the wise and the pure ones—the lovers of men—have ever moved among their fellows like glorious stars whose radiance was hidden by the clouds of ignorance which blinded the eyes of men. But this will not always be. The time will come when the wise will rule the earth in righteousness; when "The meek shall inherit the earth; then reverence will replace rebellion, and persecution will be destroyed for ever in universal good-will and peace."

LORD CHESTERFIED said that the Duke of Newcastle lost an hour in the morning and spent the rest of the day looking for it.

TIMOTHEUS, head of Athens, having had a frugal supper with Plato and meeting him next day said—"Your suppers are not only agreeable whilst I partake of them, but the next day also."

PETER the Great of Russia, though in the exalted position of Emperor, was not ashamed to work in the yards for two years as a ship carpenter.

WHEN Socrates saw various articles of luxury spread out for sale, he exclaimed: "How much there is in the world that I do not want."

THERE is a Roman saying—"Respice, aspice prospice"—look round, look up, look before you.

THE French have a melancholy saying: "Si jeunesse savait, si vieillesse pouvait," which means. "If youth only knew, if age only could."

MARCUS Antonius asks us to do everything as if it were the last act of one's life.

MENANDER says: "Men are taught virtue and a love of independence by living in the country."

SIMONIDES said long ago—"Health is best for mortal man; next beauty; thirdly, well-gotten wealth; fourthly, the pleasure of youth among friends."

THE Child Widow Marriage Association of Allahabad brought about a widow marriage on the holiest and most crowded day of Magh Mala, the Amavasya. It was on the 30th January last that Srimati Gomatidevi of Chuharpur, a child widow of ten years, was married to Lala Haridas of Narayangarh (Umballa) a widower of about thirty. The orthodox community present did not make the slightest demonstration of disapproval.

KAMROONISSA ALI is the adopted daughter of Mr. Amiruddin Tyabji, sole surviving brother of the late Honble Mr. Justice Budruddin Tyabji of the High Court, Bombay. Kamroonissa passed the matriculation with honors last November, coming out first in the whole list of Muhamadan candidates and first of all the girl-candidates in the Presidency. On account of her success, she was awarded two valuable prizes at the Anjuman Islam Hall on the 2nd ultimo.

A FASHIONABLE wedding was solemnized on the 1st February last at No. 7, Ballygung Circular Road when Mr. Henry C. Maitland, I.C.S., son of Mr. James Maitland of Scotland was married to Lalita Roy, fourth daughter of Dr. P. K. Roy. Mr. H. C. Maitland after passing the Civil Service examination came out to India some two years ago. He is now Sub-divisional Magistrate of Bhabua in the Shahabad District in Behar. Dr. Prasanna Kumar Roy, D S.C., is too well known to need any introduction. The bridegroom is 26 years of age and six years older than the bride. The marriage was celebrated according to Brahmo rites by Pandit Shwanath Sastri and was registered by Rai Bahadur Norendranath Sen, witnesses being the Honble Mr. Justice Fletcher, the Honble Mr. Gourlay, and Mr. N. C. Sen, Military Secretary to the Maharaja of Cooch Behar. Among others that were present at the ceremony were Sir Lawrence and Lady Jenkins, Mr. Justice Stephen and Mrs. Stephen, Mr. Justice Mukerjee, Maharaj-adhinaj of Burdwan, the Honble Mr. Ali Imam, the Honble Mr. Wheeler, I. C. S., Mr. Justice Sharfuddin, Mr. S. P. Sinha, Mr. W. Wordsworth, Mr. A. Goodeve, I. C. S., Mr. D. Lindsay, and Mr. and Mrs. R. N. Mukerjee. After the ceremony, the guests were entertained to dinner in Indian style, the band of the 27th Punjabees being in attendance.

ONLY the heads of the subjects discussed at the Educational Conference held at Allahabad under the Presidentship of the Honble Mr. S. H. Butler have been reported in the Press. They cover the several questions connected with primary education, technical education, and moral and religious educations.

THE Government of Bombay have issued a Resolution, enjoining on officers of all Departments, who have to make purchases, strict adherence to the Government of India's Resolution of last year which laid down that articles made in India should be always preferred to imported articles provided their quality was satisfactory and their price not unfavourable.

ONE day Guru Nanak entered the Muhamadan Mosque at Mecca and there he was found sleeping with his feet turned to the Kabba. The keeper of the temple, the Imam, rouses him with a kick and tells him "What have you done? You are sleeping with your feet to the Kabba? Is not this the place of God? What answer does the Guru give? "Pray be not angry: tired, where shall I turn my feet where the House of God is not?"

A MEETING was held at Benares on the 20th February last for the establishment of a Society called the "Samaj Raksha Mahasabah." The object of the Society seems to indicate a desire of the Hindu society to gain lost ground and to preserve the supremacy of the Brahmins and the caste system. It is a pity that this Society will not be for the good of India.

THERE was a good attendance at the service in connection with the 81st anniversary of the Brahmo Samaj which was held at Essex Hall on Saturday, January 28th last, among those present being the Maharanee of Cooch Behar, Mr. K.G. Gupta, Mr. S.C. Sen and a number of English friends. The service was conducted by the Revd. J. Page Hopps, who read some beautifull passages from the sacred Scriptures of India, China, Persia, Egypt, the Koran, and the Bible. The service closed with the singing of a hymn.

MISS FLORENCE NIGHTINGALE has left by her will a sum of £250 at the disposal of Sir William Wedderburn for any purpose of his choice. Sir William has resolved to hand over the amount to Sir N. G. Chandavarker together with a constribution from himself which brings up the sum to Rs. 5,000. This has formed the nucleus of a fund called after her name for the encouragement of village sanitation in India, in which she took special interest. Several admirers of Miss Nightingale have already subscribed and the total amount is now about Rs. 9,000.

THE Universal Races Congress.—The Central Building of the University of London will witness this July (26th-29th) one of the most inspiring sights of history. Representatives of all races in the world will meet as equals and in council to discuss how prejudice may be removed and friendlier relations established between the Western nations and the other peoples of the earth. Never before has a meeting of this character taken place and it is to be hoped that it will be only the first of a series of such gatherings. The Universal Races Congress will be truly inter-racial; for India, China, Japan, Turkey, Persia, Egypt, and most other peoples will be represented by writers of their own kith and kin. India occupies the place of honour, since Mr. Seal, the Principal of the Maharaja of Cooch Behar's College, will be the first speaker. The Honble Mr.Gokale is the writer of the paper on India; while the Right Honble Ameer Ali, Sir M.M. Bhownagree, and other Indians are members of the London Executive.

FOR two main reasons Lord Curzon says that the East is unlikely to accept Christianity. First because the religions of Asia—among which he did not include Christianity—unlike the pagan mythologies of Europe, give an intelligible theory of the relations of God to man which satisfies the spiritual aspirations and daily needs of the oriental; and second, because the latter sees in the teaching of Christianity something hostile to the revival of the self consciousness of the East. At the same time Lord Curzon thinks that Christianity has its work to do in the East. Everywhere it has exerted an immense silent influence upon morality even in a hostile environment. He says: "It has taught the East philanthropy: it may still teach it pity."

ACKNOWLEDGMENT

We beg to acknowledg with thanks the receipt of Donations from Sir William Lee-Warner and Mr. Kalyan-rae J. Bakshi.

Books Received

We thank Mr. David Nutt of London for lending us a copy of "Thoughts on Ultimate Problems" by Mr. F. W. Frankland, New Zealand.

LITERARY NOTICES

1. The *New Cycle* or The Message of the *New Dispensation.* By Mrs. H. M. Bary, Los Angeles.

This little monograph is full of interesting things. It speaks of the great unrest in the world of to-day and of the Coming of the World-Messiah who will solve many questions now awaiting an answer.

2. Mr. T. Fisher Unwin of London has been pleased to send us a list of his Spring Announcements. It contains the names of many

useful new books on History and Biography, Politics and Economics, Travel and Description, Science and Natural History, Religion and Philosophy, Fiction, Art and Belles Lettres, etc.

3. Of the Publications of the Christian Literature Society sent to us, *Krishna Pariksha*, or *Krishna Tested*, is a reprint of an article by the Revd. J. J. Lucas, D.D., from the *Indian Evangelical Review*. In the course of a conversation with a Pandit, the author compares the works of Christ and Krishna to show how Christ has the best claim to be considered the true incarnation of God. In the *Miracles*, the author tries to prove that miracles are possible. The *Master-man* contains the most notable sayings and events in the life of Jesus—in the words of the scripture. *New Wicks for Old Lamps* helps us to understand some of the difficult statements of the Old Testament. The *Ghazwas and Sariyas* give an account of the expeditions of Mahamad called the Ghazwas and those of his lieutenants called the Sariyas.

TOPICS FROM PERIODICALS.

Tolstoy's Last Days.

THE VISIT TO SHAMORDINSK.

(*Concluded from our last issue.*)

When at last he had taken his seat in the train he gave a sigh of relief. He decided to go first to his sister, a nun living in the Shamordinsk Nunnery, ten miles from Optin Monastery. She was bound to him by tender memories from childhood, and he wished to bid her good-bye before commencing his new life.

At about noon the travellers had to change into another train. It was a goods train, with only a third class carriage attached to it. This carriage was crowded, full of tobacco smoke, and overheated, and though there was a sharp wind and it was raining, Tolstoy frequently went out on to the open-air platform at the end of the carriage, to escape from the stifling atmosphere. The train did not reach Kazelsk—a station three miles from Optin Monastery and 12 from Shamordinsk Nunnery—till the evening. It would have been difficult to reach the latter place that dark rainy night and Tolstoy decided to go to the monastery and to spend the night there, if they would admit him.

When they drove up to the the gates of the Monastery Hotel, Tolstoy said to the monk who came out to them: "I am Tolstoy; will you let me in for the night?" He was thinking that the monastery might refuse its hospitality to him as an excommunicated person. The monk, however, answered: "We let everyone in."

Next morning Tolstoy went on to his sister's.

She was amazed to see him, but at once guessed what had happened. Their meeting was very touching, and they both wept for a long time. Seeing the quiet, peaceful surroundings in which the nuns lived, Tolstoy said he would be happy to live under such conditions, and would be ready to live in a monastery if only they would not force him to submit to the Orthodox ritual.

He took a room in the Convent Hotel, and let his youngest daughter know that she might join him.

That same day a young friend of Tchertkof's, whom the latter had sent to let Tolstoy know what was happening at Yasnaya Polyana, came to see him. Tolstoy dictated to the young man part of an article against Socialism which he had begun to write af Yasnaya, and then sent him back. During the day he took a walk, looking at the peasant huts and inquiring whether there was not an empty one he might rent. In the evening his daughter arrived with a friend, and stayed at the same hotel.

The next day, November 12, he spent with his sister, questioning her about convent life, and looking at the portraits of some monks. He was struck by the portrait of the monk Joseph, whose face he liked, and by that of the Abbot Varsonoffy of whom he remarked : "What a bad face he has!"

When he took leave of his sister for the night and returned to the hotel, it was evident that he had no immediate intention of leaving the place.

On entering his room that evening his daughter was struck by the heat of it. and saw her father writing at a table with his back to an open window from which there was a strong draught. "What are you doing papa ?" she exclaimed ; "you will catch cold," and she went to shut the widow. "Leave it open," he said ; "it is stifling here." But his daughter nevertheless closed it.

Later that evening Tolstoy began to complain of feeling indisposed. and, on the morning of November 13, quite unexpectedly resolved to proceed on his journey to Rostofon Don, where he wished, by the aid of an influential relative, to procure a passport for abroad in order to leave Russia.

ILLNESS.

Till midday he did not feel very ill travelling in the train, but subsequently he began to complain of a chill, and his temperatures rose to over 101 degrees. The doctor decided that it would not do for him to travel further in that state, and they stopped at the first convenient station, which happened to be Astapovo.

Supported by his daughter and the doctor, Tolstoy descended from the train with difficulty. The Stationmaster, as soon as the matter was explained to him, placed his house at the invalid's disposal. In the evening Tolstoy's temperature had risen to nearly 104 degrees. He began to cough, had a cold in the head, and an irregular pulse.

In the morning his temperature was lower, but he felt very weak, and asked that Tchertkof should be sent for. In spite of his illness he dictated his thoughts, wrote his diary, and was read to. During that day he managed to write an account of his flight from Yasnaya Polyana. In the evening his temperature again rose to 102, and the pulse was more than a 100 a minute, and irregular.

Tolstoy thought that no one but Tchertkof knew where he was, but he had already been tracked to the nunnery by a newspaper correspondent, and when he left there, detectives followed him by order of the Governor of Toula. The Countess had already been informed of her husband's whereabouts, and she travelled to Astapovo by special tain, accompanied by her eldest daughter and her sons. Before her arrival, Tolstoy's youngest daughter Alexandra and a devoted friend of hers, Dr. Makovitsky, Tchertkof, and his young friend (the one who had followed Tolstoy to Shamordinsk) were with the sick man. Seeing the dangerous condition Tolstoy was in, Dr. Makovitsky sent to Moscow for Dr. Nikitin, who knew the patient's constitution well and had treated him during a serious illness ten years ago.

Those around Tolstoy realized the danger of allowing the Countess to see him under the circumstances, especially as he himself, in his notes, referred to the fact that it would be painful for him to be found by her, and that he would not be able to bear an interview. It was decided, therefore, not to let him know that the whole family were assembled at the station, and to persuade the Countess not to show herself to the invalid. Only his eldest son Sergius and his daughter Tatiana were allowed to see him. Tolstoy was much surprised and seemed excited when he saw his son. "How did you know where I was?" he asked. "The guard of the train you went by told me you had gone in this direction, and I wanted to see you," the latter answered.

When he first saw his daughter Tatiana he became anxious, and asked, "With whom have you left your mother?" Tatiana hastened to assure him that two of her brothers were with their mother, but she could not make up her mind to tell him that her mother was also there at the station.

The night of November 15 he slept badly, groaning and suffering from heartburn. When Dr. Nikitin arrived he diagnosed inflammation of the lower part of the left lung. In the evening the temperature again rose to over 102, and pulse, which was irregular, to 100-110 a minute, and Tolstoy lost consciousness. They gave him strophanthim and wine. The night of November 16 he slept very badly, and was delirious nearly all the time. Towards morning he felt very weak. Only a slight inflammation of the left lung remained. Weak as he was, Tolstoy wished to be read to, dictated his thoughts, and afterwards wrote his diary with ink in his usual firm handwriting. He evidently realized the seriousness, and even the hopelessness, of his condition. The last words he wrote in his diary were, "I see our plans have failed."

That day the doctors injected camphor and strophanthin and gave him wine and he sipped some mouthfuls of Vichy water. During the night of the 16th he was very restless, and during the whole of the first half of it he moaned and was delirious. In the morning his temperature was over 100, and his weakness increased. He still tried to dictate his thoughts, but kept falling into drowsiness, and even grew delirious during the day, and in his delirium exclaimed, "To escape . . . to escape! . . . " The action of his heart grew weaker, the pulse was 120-130 a minute and more irregular. He declined food or medicine, and asked to be left in peace. When awake his consciousness was clear, but he took no interest in those about him. The doctors summoned from Moscow another medical man, who had attended Tolstoy before, and whom he liked very much.

On the night of the 17th the patient hardly slept at all, and was much excited and constantly delirious. He threw himself about in his bed, and spoke incoherently. His breathing became laboured (40-44), and his pulse very weak. When the new doctor arrived Tolstoy recognized him, and said some kind words to him. He asked his daughter Tatiana to read to him from his recent compilation, "A Circle of Reading," and listened attentively, but evidently had fits of drowsiness—for, to see whether he was attending, she sometimes repeated the same passages several times and he took no notice. During the day he thought of the Countess, and expressed his anxiety and regret that people might think badly of her. "I think we have not acted advisedly," said he, and then again he grew drowsy and spoke incoherently.

TOLSTOY AND THE CHURCH.

Just then a telegram arrived addressed to Tolstoy from the Metropolitan Antonius of Petersburg, urging the farmer to return to the bosom of the Orthodox

Church. The patient's condition was serious, and he was so often unconscious, that it was decided not to communicate any news to him unless he himself asked for it. The telegram was therefere not shown him, especially as those present remembered a simiiar case during Tolstoy's illness in 1902, when the same Metropolitan Antonius sent him the same kind of telegram, urging him to repent before he died and return to the bosom of the Orthodox Church. Tolstoy had then read the telegram and remarked to those present: "How is it he does not understand that 2 plus 2 remains four, even in the face of death?"

A great many people had assembled at the station; representatives of the Government, the Governor, a specially-appointed official sent by Stolypin, *gendarme* officers, important railway officials, representatives of the Press, cinematographers, photographers, and many others.

As the patient's condition grew more hopeless, the anxiety of those about him increased as to what the Government would do at the decisive moment. It was known that a meeting of the Synod was being held in Petersburg at that very time to reconsider the Church's attitude towards Tolstoy.

That evening Varsanofy, Abbot of Optin Monastery, arrived, instructed by the Synod, and asked to be allowed to say a few words to Tolstoy, promising not to carry on any philosophic discussion with him. The Countess Alexandra, after consulting her brothers, her sister, and the doctors, refused to admit him; and the Abbot then asked to be allowed into the room, merely to bless the sick man. This was obviously useless, and so his request was not granted.

INCREASING WEAKNESS.

Though the inflammation of the lung was very slight, yet, as the heart's action was growing dangerously weak, the doctors decided to call in two more of the best Moscow physicians—Shourovsky and Ousof—for a consultation.

The first half of the night of November 19, Tolstoy slept pretty quietly, but during the second half he was very restless and moaned aloud, being troubled with hiccoughs and heart-burn.

At 2 p.m. the sick man suddenly sat up in bed, and in a loud, distinct voice: said "This is the end. . . Remember only—there are many people in the world such as Leo Tolstoy, and you have all gathered round this one Leo. . . . " He had not the strength to say more. A sudden collapse of the heart's action followed. His pulse became hardly perceptible, blue spots showed themselves on his ears, lips, nose, and nails, and his extremities became cold. Atificial respiration was resorted to, camphor and caffeine were injected, and his extremities warmed. Towards evening his condition was again better. He ate a little gruel and drank some milk.

When I asked the doctors that evening what they thought of the patient's condition, they replied that if he had been an ordinary man they would have had no hesitation in pronouncing the case hopeless, and would even have been surprised that he was still alive. But this patient was Leo Tolstoy, who possessed a mighty spirit, and this spirit of his was, in the present case, working miracles; it was maintaining the activity of the heart, and allowed some hope of a favourable result.

In further conversation with the doctors I learnt their opinion of his illness. Though they acknowledged that his left lung was somewhat inflamed, that in itself was insufficient to account for the state of his heart; and they were inclined to designate his illness by the old-fashioned name "nerve-fever," or to regard it as a stroke, In consequence of extreme tension of the nerves, and of great excitement, the equilibrium of forces was upset and the organism could no longer successfully resist infection. In such casesa the smallest thing becomes dangerous and may be fatai.

THE LAST FAMILY MEETING.

After the heart attack which Tolstoy had survived on November 19 and his subsequent improvement, hopes of his recovery revived among those around him, His mind was clear; but towards midnight the breathing and hiccough became worse. He began again to moan and to toss about in his bed. Morphia was injected, and he grew quiet; the hiccoughing stopped, and the breathing grew easier and fell from 60 to 36 a minute. As his pulse was growing weaker and weaker they sent word to the Countess, who waited close by for the moment when she might be allowed to see her husband. But after half an hour the patient drank a little water and was evidently quite conscious, and the doctors again decided that her presence was not desirable, as there was still some hope, though a very slight one, of his recovering. Only towards 4 A.M., when the pulse became indistinguishale and was not perceptibly affected by an injection of a solution of salt, was the Countess admitted to her husband's room.

Controlling her agitation, she entered quietly and fell on her knees to kiss his hand. He sighed deeply, and a few minutes later she went out into the next room, and artificial respiration was again resorted to.

Tolstoy was calm and tranquil, but was breathing loudly. He did not moan at all. One might have thought that he was quietly sleeping. About 5 A.M. on the morning of Sunday, November 20, he raised his knee, and when the doctor who came to put him straight brought a candle near his eyes the patient tried to turn away from the light, being evidently conscious all the time. After he had been put straight he continued to breathe regularly and quietly, but soon a whistling sound was heard in his breath. At about 6 A.M. the breathing became less loud, and at last scarcely audible. The whole family and his friends assembled round the bed of the dying man. No one now had any doubt that the end was near. "The last breaths," said Dr. Shourovsky, who stood near the head of the bed; and at seven minutes past 6 Tolstoy passed away.

He left this life quietly, calmly, and without suffering.

TOLSTOY'S WILL.

Tolstoy's will has given rise to many comments, more particularly because it appears to abandon the principle he had so long practised of not acknowledging any copyright in his works. Sincerely desirous as he was to the last of making an absolutely unselfish use of his literary property, the logic of events showed him that he must nevertheless make definite disposal of his rights, unless he was prepared to invite an unseemly scramble.

It remains to be seen to what extent his daughter, the Countess Alexandra, to whom he has left all his writings, will succeed in making such use as he would have desired of the property that now is hers; but in any case she finds herself the legally constituted mistress of works that represent a great commercial as well as a great literary value.

The following is the text of Tolstoy's will:—

"In the year 1910, the 22 day of July, I the undersigned, being of sound mind and firm memory make the following disposition in case of my death of all my literary works, whether already written or yet to be written to the day of my death whether published or unpublished, both artistic or of any other kind, finished or unfinished, dramatic or in any other form; translations, adaptations, diaries, private letters, rough drafts, separate thoughts, notes—in a word, of everything without exception that I may have written to the day of my death, wherever they may be, and in whosoever's possession they may be, whether in manuscript or printed, and of the copyright of all my works without exception, and the manuscripts themselves and all the papers I may leave, I bequeath them to be the absolute property of my daughter Alexandra Lvovna Tolstoy.

"In case my daughter Alexandra Lvovna Tolstoy should die before me, I bequeath all the above to be the absolute property of my daughter Tatiana Lvovna Soohotine."

The novelist's wife, the Countess S. A. Tolstoy, has written the following letter to the representative of a St. Petersburg newspaper, and it may be taken as giving another side to the case represented by Mr. Boulanger in his account of the great writer's last days:—

LETTER FROM COUNTESS S. A. TOLSTOY.

Four days before his death Leo Nikolayevitch (Tolstoy) called our daughter Tatiana Lvovna and asked her, "Is your mother at Yasnaya Polyana? (though I had long been waiting there, at Astapovo) Who is with her . . . your brothers?"

"Yes, Andrew and Michael are with her."

"Who else is with her?"

"The doctor and a nurse."

"Is she satisfied with them; is she fond of them?

"She did not like the doctor, and has got rid of him; but the nurse is very nice, and she is pleased with her."

"Does she keep herself occupied?"

"At times she is occupied, and at times she weeps."

"Does she eat."

"She has now begun to eat a little. She is hoping you will send for her, and she wishes to be strong enough to travel."

At each question Leo Nikolayevitch asked, there was a catch in his breath or a sob; but when my daughter said that he had better not speak about me because it excited him too much, he made a gesture of displeasure, and replied:—

"It is more to me than anything in the world!"

A day later, Leo Nikolayevitch exclaimed:—

"Much is falling on Sonya: we have arranged matters badly!"

From all this, told me by my daughter, it is plain that the thought of me never left him, and that those who kept me from him were wrong in so doing It would have been possible to let him know gradually that I was there, and he would himself have wished to call me; but he was allowed to believe that I was ill at Yasnaya Polyana all the time.

Excuse my handwriting. I have hardly, at intervals, been able to write these lines, which may remove misapprehensions many people are under.

P. S.—I am surprised at the reports of an imaginary quarrel between Leo Nikolayevitch and mysely about the Nobel Peace Prize that was offered him. I never so much as talked to him about it, and was rather inclined to sympathize with his refusal of a reward for his efforts in the holy cause of peace and the negation of war.—The *Times*.

To be Happy.

(An Extract.)

BY

WILLIAM E. TOWNE.

It is the practice of almost all of us to look to some far off future time for our enjoyment. We always say to ourselves: "To-morrow, when this or that happens, I shall be happy. It will give me joy." And lo, when to-morrow arrives, we are still looking to the future for our happiness.

It is only in the now that we ever find real happiness. Contentment and happiness is largely a condition of mind. If our attitude toward life is such that we look for benefit to ourselves from each experience, we shall find happiness constantly near us, even if not always realized. If, on the other hand, we believe that evil, unpleasant, and harmful experience can come to us, if we fear it, if we are impatient, and always worrying about the future, we create a condition of mind entirely foreign to happiness. We do this ourselves, and it bears little or no relation to our environment, as a rule, or to the daily experiences that are ours. Both the cause of unhappiness and discontentedness and the remedy are in our own hands.

A firm decision that we will recognize and hold in mind only the *lesson* to be derived from each unpleasant experience, that we will prize the knowledge gained and turn to the future with faith, will help us to realize poise and contentment.

We are also apt to expect too much for what we give to life. We have to earn all that we really gain from life. Otherwise there would be no justice in the universe. Peace of mind cannot be acquired in any way except by earning it. It cannot be passed on from father to son. It cannot be bestowed even upon one we love. Each must earn it for himself.

High above all else as a means to happiness, stands a steady faith in the unchanging principle of good, which infuses all life. To make the acquaintance of this principle, to recognize it in every act, to look for it in experiences which are unpleasant as well as those which are pleasant, is the surest way to realize the joy of living.

Emerson finely expressed the beautiful abandonment to the law of life which is necessary to contentment, when he wrote: "I am thankful for small mercies I compared notes with one of my friends who expects everything of the universe, and is disappointed when anything is less than the best, and I found that I begin at the other extreme, expecting nothing, and am always full of thanks for moderate goods. I accept the clangor and jangle of contrary tendencies. I find my account in sots and bores also. They give a reality to the circumjacent picture, which such a vanishing meteorous appearance can ill spare. In the morning I awake, and find the old world, wife, babes and mother, Concord and Boston, the dear old spiritual world, and even the dear old devil not far off. If we will take the good we find, asking no questions, we shall have heaping measures. The great gifts are not got by analysis."

FOR THOSE WHO HAVE FAILED.

Have you failed in something?

Be glad. You are now close to the foundation of success. You are all ready to build again. Experience has taught you something. You can do better next time. Look the ground over carefully, make your plans with common sense, attract toward you an atmosphere of faith, drop out the worry thoughts you have been holding and then start in to win.

Do not hamper yourself by holding on to the past. If you have failed, no amount of regret and repining and grumbling is going to bring back your opportunity. But a better opportunity is always ahead, because you now possess additional knowledge. This additional knowledge, wisely used, will bring you something better than you have missed. Now is the time to get in and dig. Of course it is well to first be reasonably sure that you have something worth digging for:

The reason men yield to failure is that they do not recognize the ebb and flow which takes place in every condition of life. When conditions are shaping for the ebb of success, do not become discouraged. Look only for good results—for the best possible results. You thereby put yourself under the protection of a great natural law, and you do more to set in motion the vibrations of success than you could do by any amount of physical rushing about and mental stewing.

The foundation of all success is confidence—confidence in the possibility of success, in the beneficence of the universe, faith in your duty toward your own future and toward your environments. This may sound very timeworn, very like platitudes, but—it is true. Test it for yourself. Praise your opportunities day by day. Train your mind to look out upon the world with faith.

The mortal mind is apt to doubt and shrink back at every turn when it faces the unknown. Trust the divine mind which works through you, and harmony will build into your life, and you will know that out of every experience good, and good only *can* come.

It is the images of fear and weakness and failure which the mortal mind creates, and which you allow to hold your attention, that sweep you into the mental currents of failure.

Grow a wide, deep faith—a faith based upon a belief that you are one with the sources of Life.

Be not so sure that you have failed. Failure is often not what it seems. It is often better for the old rubbish to be cleared away that the new structure may be made stronger, its foundation laid deeper, its walls rise higher.

It was Goethe who said, "Our glory consists not in never falling, but in rising every time we fall."

And the blessed old white-haired Whitman sang in his mystic way:

> I play not marches for accepted victors only,
> I play marches for conquered and slain persons.
> Have you heard that it was good to gain the day?
> I also say it is good to fail, battles are lost in the
> same spirit in which they are won.

From "Nautilus."

If We'd only Try.

If we'd only try to do it we could help some one along
Who is struggling 'neath a burden in the busy, surging throng.
If we'd only try to do it we could speak a word of cheer.
We could comfort hearts about us when days are sad and drear;
There are little kindly duties to accomplish every day.
If we'd only try to do them as we go upon our way.

If we'd only try to do it we could lift a fallen friend,
And could strengthen him and aid him to his weary journey's end.
If we'd only try to do it we could sing a song of hope
To the souls that for the sunlight in the darkend places grope.
We could bring the smiles and laughter to the gloomy face and sad—
If we'd only try to do it we could make somebody glad.

If we'd only try to do it—just the little we might do
Would relieve some heart of sorrow, and we would be happy, too.
As we hurry down the busy thoroughfare we look and see
All about us little chances for relieving misery.
It might only take a minute of our time to do the deed,
If we'd only try to do it—and 'tis what the suffering need.

If we'd only try to do it—even though we fail the test.
We would have the satisfaction that we tried to do our best.
We can know we paused a moment in the busy rush to try
To bring comfort to another—that we listened to his cry.
If we'd only try to do it, with a heart that's full of love,
We may know our act was pleasing in the eyes of Him above.

--E. A. BRININSTOOL,
in L. A. Express.

Etymology of Lanka

BY

MR. S. W. COMARASWAMI.

(Concluded from our last issue.)

The following placenames bear testimony to the antiquity and appellativeness of the name Lanka, and support the derivation from Tamil.

Mailankai—the Me lange or Malanga of the Greeks; the Aruva-nadu in Southern India was known by this name on account of its natural products being similar to those of Lanka or Ceylon (*vide* page 27 "Tamils 1800 years ago.")

Langkapura—an island said to be situated between the rivers of Palombang and Jambi in Sumatra, which the Malays suppose to be the first dry land that appeared after the flood.

Lingga Langkawi—two islands in the Straits of Malacca.

The last three names are probably the result of the intercourse which the Tamilians in ancient times had with the Malays, Javanese and Sumatrans. It is interesting to note here that there are distinct traces of the Tamilian occupation of Java in the remains of Hindu temples there, the observance of Hindu rights and ceremonies in Bali and some other parts of Java, and in the speech of the Javanese, Malays, and Sumatrans. There are also references in *Manimekala* and other Tamil classics to the Tamilians' intercourse with the people of Chavakam or Yavai Tivu (the Bali island), and the author of "Tamils 1800 years ago" supposes that at one time Tamil was the language of the Javanese. I may also observe here that the Malay language which is closely connected with Javanese and which contains a large number of Tamil words, amply justifies this supposition.

The Anglo-Indian name Lunka reminds us again of the Tamil appellative Ilankai—an island. In their "Hobson-Jobson" Yule and Burnell give Lunka the meaning of "*an island in general*" and further say that Lunka "is a kind of strong cheroot much prized in the Madras Presidency and so called from being made of tobacco grown in the "*islands*" (the local term for which is *lanka)* of the Godavery Delta."

I would now draw the attention of the readers to other derivations of Lanka so that they might take their choice.

The author of the Tamil Ramayana, (Uttarakandam) says that from its *inaccessibility* the city built by the architect of the gods for *Maliyavan, Sumali* and *Mali* was one worthy to be called Lanka even by the gods. The poet no doubt refers to some Sanskrit word containt ing the idea of inaccessibility. Probably he has in view the Sanskri- *Alanghya* from *a* not, and langh—, collateral of root *rangh*, which means to cross, approach, ascend, to enter or capture. But there is no historical proof whatever that Lanka was ever called Alanghya. Could Ravana, who had the brains of ten men, behead such a useful name—not knowing the significance of the initial negative *a*?.

It would however, appear from the above explanation in the Ramayana that the name Lanka was first applied to the city of Lanka, or what was since known as Ravana's fort, and then in a wider sense to the kingdom of Ceylon over which he ruled. Considering the legendary accounts and local traditions about Ravana's fortress, one may safely conjecture that its site was the now submerged Basses Rocks. This would accord well with the idea of *Ilankai*-ait.

If sound were to play the most important part in philological enquiries, Ilankai could be imagined to be a corrupted compound of *Ilam* (gold or Ceylon) and *kai* (side or region) meaning *the gold region or Ceylon region.* The irregular *sandhi* in *Ilankai* (recte *Ilakkai*) would receive support from such compounds as Valaukai (from *Valam* right, and *kai* hand) and *Idankai* (from *Idam*-left and *kai*). The corruption of l into l would be similar to what takes place in the speech of the Jaffnese. But there is no historical evidence to show that *Lanka* or *Ilankai* was ever known as *Ilankai*. The conjecture that *Ilam* and *Ka* (grove or garden) might have produced Ilankai or Lanka, is equally ill-founded. *Sound-etymology can rarely be sound.*

Major Forbes in his "Eleven Years in Ceylon" etymologises as follows:—"I think it probable this name was derived from Laka or "Laksha (one hundred thousand or multitude) and *diva* or dwipa "(islands) for Cingalese traditions mention that thousands of isles "attached to the kingdom of Lanka were over-whelmed by the sea "B.C. 2387 along with the splendid capital of Sri Lankapoora which "stood to the westward of any part of the present island. I am aware "that other derivations have always been given but I see no reason to "approve of them when the same name Lakadive which is that of the "cluster of islands at no great distance from Ceylon has always borne "the same simple derivation that I now suggest. If there is any truth "in the Ramayana or Rawana Katawa of Ceylon, the Maldives and "Lakadives were then parts of the kingdom of Rawana; and along "with the great extent of Lanka which was submerged and the Southern Peninsula of India, formed the kingdom over which be ruled."

Ingenius as the Major's conjecture is, it is sadly open to much doubt. His derivation hinges on (1) the alleged identicalness of the names in question and his derivation of Lakadive and (2) on the assumption that Laka is older and more correct than Lanka and that Lanka was in its early years a group of thousands of islands!! The Major was not perhaps aware that different words might assume the same form; for when he says that Lakadive is the same name, he presumes that similarity of sound indicates relationship. It is a pity that the Major has not enlightened his readers as to how the Ceylon Lakadiva was in ancient times known from what are now called Lacadives and why the comprehensive name Lakkadive has since been confined to Ceylon and one cluster of islands to the exclusion of the Maladives.

It is absurd to assume that Elu possesses older forms than Sanskrit. The relationship between Sanskrit and Elu is similar to what exists between Latin and the Romance languages, or between Sanskrit and Bengali or Hindi. Look at the Elu words *hadu* (heart), *Sip* (art) *mas* (flesh) *ge* (house), *diya* (water), *uyan* (park) *ro* (illness), and their corresponding Sanskrit words, *hridaya*, *silpa*, *mamsa*, *griha*, *udaka*, *udyana*, and *roga*. Who would dare say that these Elu words are older than the Sanskrit?

(To be continued.)

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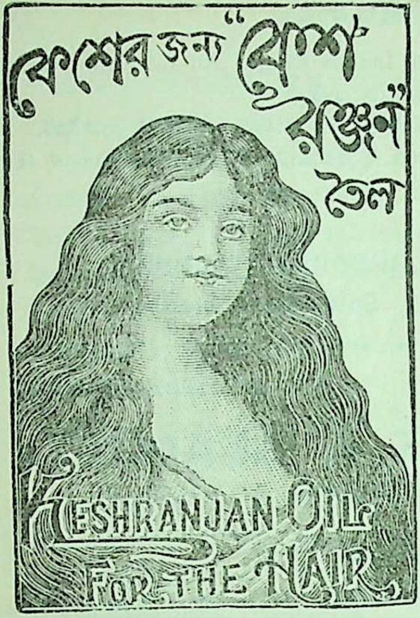

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THE NEW REFORMER.

Vol. IV.

From April 1910 to March 1911.

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Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

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EDITED AND PUBLISHED BY D. GOPAUL CHETTY,
15, Venketroyar Lane, Sowcarpet, Madras.

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THE NEW REFORMER.

Vol. V] MAY, 1911 [No. 2

INDIA'S UNFITNESS FOR "SWARAJ."

BY

THE EDITOR.

GEORGE WASHINGTON said: "Of all dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." In India Western education has undermined the faith of the educated classes and nothing has taken its place. Socially and morally they are therefore going down and are becoming very irreligious. The statement of Herbert Spencer, that "the growth of intellectualization in advance of moralization has done enormous mischief," has proved true in this country also. The purely secular educational system of India can never produce men of the type required. It is only high moral and religious principles that can enable a man to discharge his duties towards himself, his family, his country, and humanity.

Lamennais says: "When each of you loving all men as brothers, shall reciprocally act like brothers; when each of you, seeking his own well-being in the well-being of all, shall identify his own life with the life of all, and his own interest with the interest of all; when each shall be ever ready to sacrifice for all the members of the Common Family, equally ready to sacrifice themselves for him; most of the evils which now weigh upon the human race will disappear, as the gathering vapours of the horizon vanish on the rising sun; and the will of God will be fulfilled, for it is this will that love shall gradually unite the scattered members of Humanity and organize them into a single whole so that humanity may be one even as He is one." Several centuries of Hinduism have not produced men of the type described above. The defect lies in the religion itself. The one defect in Hinduism lies in its little insistence on the idea of Love of Man. The abstention from doing evil and the positive spirit of love and human helpfulness are the two elements of a virtuous action. While laying some stress on the former, the latter was much ignored. Even the talk of helping others is a mistake. It is vitiated by the delusion that you and they are two. Of the two, the Love of God and Love of Man, attention was greatly devoted to the former and the latter was neglected.

Deussen in his work on Vedanta Philosophy maintains that Hindu and Christian philosophers differ radically at this point—the one emphasizing religion as the crown of the self and the guide to beatification, while the other maintains that the moral faculty—the will—is the sure and only way to glorified humanity. In India the ideal method of attaining the highest goal of humanity is that which is expressed by the word "yoga." This is the way of meditation by which the mind is withdrawn from the world and the soul passes on into the realm of pure thought. The *Brahmapâsana* translated runs as follows: "The spirit is to be attained by the seeing, the hearing, the meditating and the fixed contemplation of Him." The Maitraya Upanishad says: "Having said farewell to all living beings, having gone to the forest, and having renounced all sensuous objects, let man perceive the self from his own body." By quoting these we do not mean that passages of the other type are not at all to be found in Hinduism. Bhagavat Gita no doubt lays emphasis upon action. Taken as a whole the Hindu teaching is largely in favour of the concentration of one's self in the divine and mergence in the universal in that way and little thinks of the devotion to other human beings as the most natural way of losing one's self limitations and passing into a large sphere of life. Christ, Paul, Plato, and other teachers of the West always laid great stress upon Love of Man. Christ says: "Inasmuch as thou hast not done to the least of them thy brethren, thou hast not done unto me." "If I have the gift of prophecy, and know all mysteries and all knowledge," says St. Paul, "but *have not love,* I am nothing."

This neglect of the love of man in India was the reason why India has not been able to do away with all the inequality and injustice that characterize Hindu Society. If India is to prosper politically, it must reform its religion and lay greater stress upon the love of man.

Added to this defect of religion, a selfish priestcraft made matters worse. For centuries they kept the masses under utter darkness so that they may hardly distinguish the right from wrong, and then in the name of religion did the most horrible injustice of which the world can offer no parallel. They instituted caste, which, according to Dr. Wilson, "is the condensation of all the pride and jealousy and tyranny of an ancient and predominant people dealing with the tribes which they have subjected and over which they have ruled, often without the sympathies of a recognised humanity." They instituted an immense number of regulations regarding it to make a great gulf between them and the rest of mankind. The alleged contempt of the white man towards the black man is nothing compared with the arrogance and contempt with which a Brahmin looks down upon the other castes. Mr. Sherring speaking of caste says: "It is a sworn enemy to human happiness. Laws, customs, social compacts and the sweet acts of self-denial so frequently practised between man and man, are intended to promote the welfare of mankind, to increase the sum of human joy, to make homes tranquil and to strengthen all the ties by which one family is bound to another. Caste was instituted for a different purpose. It seeks to sever national ties, to alienate friends, to harden the heart, to stifle sympathy, to increase pride and self-esteem, to generate misanthropy, to repress the kindly affections and to destroy mutual confidence and trust in that which society is beset with stings and becomes a stranger to genuine comfort and peace."

Caste in one of its principal aspects resembles slavery, by being a contravention of the equality of men. It creates degrading distinctions between man and man and is destructive of sympathy, compassion and humility. If India is to be a true country, there should be a uniform right, and that right should not be violated by the existence of an institution like caste. In the state in which it is at present, devoid of love between man and man, it is only a multitude, a fortuitous collection of men whom circumstances have brought together. It is no nation. It is no people. If the leaders of India really love their country as they say they do, they must first abolish caste and other institutions and laws that confer special privileges upon the higher castes and create inequalities between man and man under the name of religion.

In this country the interests of the higher castes are adverse to that of the lower, depressed or agricultural classes.

Rights and privileges are of no good to people who can make no good use of them. If we turn back to the past history of India, we find that whenever the privileged castes were opposed, they quietly submitted but afterwards when they regained their powers they exercised them with double severity. Even to-day the man who could dine with a Keir Hardie refuses to drink a cup of tea given by one of a lower caste. The great majority of the educated higher castes strongly desire that the inequalities of caste should be perpetuated. It is only very recently that an elected Hon'ble member of the Legislative Council expressed a desire to model all laws of the British in India upon the spirit of Manu's Code. It is no wonder that another member wanted to open the higher appointments in the Government service for a competitive examination. Had not the wise Government of Madras interfered, the result would have been disastrous, ending in one caste, viz., the highest, capturing all superior appointments.

Under these circumstances there is no reason why the lower castes should join the higher in crying for rights and powers which will only be used against them whenever it is possible. When political rights are secured, when the path to office is opened, when they have achieved the happiness they seek, the higher castes are sure to use them against the lower castes. In a country like India, where the interests of people clash, the granting of privileges will only end in a relentless disaster, in which those who possessed means will inexorably crush the weak.

Public life in India is not in a highly developed state. The country knows nothing of "Public Opinion." Every one wants to be a leader and no one is willing to be led. The elector does not understand his responsibilities and knows nothing of the right use of his vote. He does not even think of making any use of it unless he is dragged down to the polling office and compelled to vote. We know by experience how difficult it is to develop and maintain self-government in India even upon the smallest scale. Reading-rooms and Associations of that kind give us wonderful instances of our inability to manage them. We come across instances of men who are not willing to become members of such Associations unless they could derive some benefit therefrom. The collective good to the town is no recommendation to such men. If the Government would only withdraw all connection with the Local Boards and Municipalities, they would all cease to exist in a short time.

Congress men who speak very enthusiastically against Government, finally accept appointments under it and then become silent or even defend Government. It appears that to these men the conquest of their individual rights was sufficient to arrest their course. If one believes a thing to be true, his labours about it should cease only with his life on earth.

Under these circumstances we honestly believe that India is not yet fit for self-government. It will take several centuries before love takes the place of that selfishness which created caste. Until then there is no use of any talk of self-government. As Dr. Miller says, it (*swaraj*) certainly "can never be attained through mere aspiration for it or mere talk of it, however eloquent or exciting that may be. The laws by which the world is governed must be taken into account by those who wish to gain any end in actual practice." Like children who should obey their parents until they attain their majority, we should humbly submit to be guided by Government, whose love for us is even greater than that of a father to his children.

We would therefore humbly suggest that instead of vain talk, the sensible men of the country may set themselves first to create love between man and man by reforming religion and society on the lines indicated in this article.

India through the Ages.

BY

Col. T. F. DOWDEN, R.E.

IT is not surprising that *India through the Ages*, by Flora Annie Steel, 'A popular and picturesque History of Hindustan,' should have reached a second edition.

It would be interesting to know how many of the readers thereof are Sons and Daughters of that sunny soil. The principal demands on the libraries in England coming largely from the women folk of the leisured classes are for novels; and the record at Bedford shows, that the book was only issued to 23 subscribers in the past year. Yet, to those interested in the Romances of real life of the world, the work presents more matter of delight and useful instruction than 90 per cent. of the novels issuing in such numbers nowadays.

To India the book must be a welcome addition to the literature of the moment, for it shows us the foundation on which the social position has rested in the past, and the errors to be avoided in the future, if our desire is rather for progress than retrogression.

The writer in her patient endeavour to search out facts and motives, has not omitted to pass judgment on the principal actors in the great drama, which each reader will accept or reject according to his or her lights; but all must be charmed with the personality manifested in the style of the Authoress, and the evident desire to unravel the Truth.

Writers of History, when they hope to fathom the motives of humanity, are confronted in no less degree than other people with the difficulty of correctly estimating the influence of the *environment*. Taken in connection with a person's environment, it must be conceded that his acts are dictated less by a sense of the Truth—if he knows it—than by the necessity of doing what seems expedient. Judgment by outsiders, especially of actions at remote places and times, must be accepted with caution; we must try and find out whether the means employed to attain an object were practical and the object good.

Truth is a jewel that requires delicate handling, and we know that many are deceived by a colourable imitation of it, however learned we may be. The only truth it seems possible to affirm is the existence of our personality; and the quality of it in others which seems most likely to suit our purpose, is what concerns us most. It is indispensable that we should all have an ideal standard of perfection, to which we should all endeavour to bring our personality in harmony with it in order that we may be able to co-operate. In the contemplation of this ideal, we perceive the personality of God. In trying to work with God, all our acts are sanctified; if we fail, we do so from Ignorance, as Buddha pointed out, and we are proportionally weak, ineffective and miserable. All personalities feel, if they do not understand the power of Truth; but action to compel it to prevail depends for its success on the power of followers to resist it. Without the physical power to overmaster an obstructionist the best intentioned Ruler may himself be upset. An illustration of this appears in the book, being a quotation from the delightful confessions of the Emperor Baber, who in his young days, after many changes of fortune, found himself reinstated as King of Ferghana, and with the honest fervour of youth, promptly lost his Kingdom again, by attempting to get his ill-disciplined Mongolian troops to make restitution to the peasantry of the loot they had taken from them. He says: "It was a senseless thing to exasperate so many men with arms in their hands. In War and Statecraft, a thing may appear at first sight reasonable enough, but it needs to be weighed and considered in a hundred lights before action is taken on it." The Emperor's words may well sink deep into the hearts of youthful reformers who would rush their opinions into practice with perhaps only a faint glimmering of the effect they would have on the mass.

The practical use of history is to deduce from it the conditions under which a country can be guided and assisted to meet the common need, and make it efficient for the common work. No means have yet been discovered to secure this without a previous establishment of a strong central Government. The chief endeavour of every aspirant to power in the centuries of strife in India has been directed to this end, but the means employed have necessarily involved great risks and sacrifices, which only the most potent personalities are capable of undertaking.

And whenever partial success in this has been effected, by overcoming the opposition of enemies, and satisfying those who profess to be friends, the next endeavour has invariably been to develop agriculture and the industries. But with any accumulation of wealth consequent thereon, the cupidity of the neighbours has been aroused, and wars, with spoliation as their object, have soon followed.

Extensive development therefore could only proceed by force of arms which would compel obstructionists to come into the harmony of an undivided Empire, strong enough to hold its own against any force likely to be brought against it.

What the Kings and Emperors of Hindustan failed to do, has come about partly by the force of the British arms, with a comparatively small expenditure of blood and treasure, but also in a large degree by the force of character of a few great personalities, the attractions of trade, and the power of finance of the English. All these powers have been focussed to a definite end, and being guided in all public matters by Statesmen working on strictly honorable and Christian lines, have in the main commanded approval of the masses.

Previous Empires in the East were founded either on a dominant Religious Dogma, or arms combined with a command of international trade routes. None of these taken singly have ever led to more than a transient degree of permanency.

Thibet is an example of a Government of a purely Religious character. It could only survive if the country was inaccessible, or the people so poor as to hold no inducement to attack it. Yet the tyranny of a priestly despotism, if it exists, is no less galling than that of Kings or a Parliamentary majority. The people of Thibet could be vitalised into useful members of the world's society, through the influence of international trade. The English are in the most favorable position to help Thibet by trade with India. Mahommedan progress prospered as long as arms and a Religious dogma constituted the sole impulse. But the dominant idea did not avail the conquerors in matters of internal development; its force expended itself with the accomplishment of its primary mission; they (conquerors) became simply consumers and not producers.

Japan renounced Buddhism as soon as the pressure of her population forced her to expand, and engage in military ventures; and Buddhism in India with a doctrine of Nirvana carried to an unreasonable extreme was bound to lead to acquiescence in the domination of some energetic foreigner, if persisted in.

The maximum degree of permanency of Rule can only be accomplished by co-operation over useful work in which the Ruler and the people heartily engage, singly and collectively, under skilled guidance. This is a matter of gradual development, with patient and persistent effort, and cannot be forced on like a hothouse plant. A people acting with wisdom, energy and foresight, and a due regard to economy, efficiency and thrift, are sure in time to succeed, and become useful in the world's developments.

England has taken a lead in this, but the whole of Europe is following. It is found that with peace assured, useful work can be profitably undertaken with the aid of machinery, good organisation, and thrift; the public savings can be used to support labour while works are carried out; they will bring in revenue, if they meet a public need. It is the savings of a country, and their judicious use that measures its possible successful development, and the degree of permanency that can be attained.

Thus Finance is at the bottom of all civilized movement, and limits possibilities. It is not reasonable therefore to expect Gold which acquires its value from the universal desire to possess it, should not be used in a public policy, or in private ventures. Yet such appears to be the view of the Authoress in criticizing the acts of the old Court of Directors in regard to their 'greed', when their power to pay interest on their advances, so that they could raise fresh Capital, was absolutely necessary to a continuance of their operations, and even their existence as a motive force, in their very risky business.

Nor can we accept without complete reservation the condemnation of the great personalities who evolved progress out of chaos, because in availing themselves of the power of Gold and following the methods of their environment, they may have amassed considerable wealth as a reward for the enormous risks they ran from friends as well as foes.

In the Cemetery.

BY

MR. WALTER SCOTT HASKELL, Berkeley, Calif., U.S.A.

In the dewy scented dawn,
Walking on the velvet lawn,
In the Cemetery.
Not a sound of worldly strife,
'Tis the place to think of life,
In the Cemetery.
Though dull sorrow may beguile,
Face of Nature seems to smile—
God is with us all the while,
In the Cemetery.

Where the dead are in repose,
There's the blooming of the rose,
In the Cemetery.
Bleeding-hearts grow on the mounds,
Speaking words sans uttering sounds,
In the Cemetery.
Marble slabs with brave designs,
Polished, traced with meaning lines,
Weeping willows, trailing vines,
In the Cemetery.

Pain-racked bodies here at ease,
'Neath the waving poplar trees,
In the Cemetery.
Loved ones gone to rest for aye—
Shall we meet them bye and by,
Beyond the Cemetery ?
Answer comes from every blade
Of grass within the sunlit glade,
And every flower God has made,
In the Cemetery.

"Come and see our stalks ascend
And by breezes nod and bend,
In the Cemetery.
Though we die we live again,
By that law that changes men,
In the Cemetery.
Nothing ever made in vain,
Recompense for every pain,
Sunshine after every rain,
In the Cemetery."

The Gospel of Work.

BY

Mr. JOSHIPARA V. PRASAD, B.A.

(*Concluded from our last issue.*)

IF, however, man must work in order to rise higher and higher in the scale of evolution, and has been actually gifted with powers which could best be utilized, what is the general tendency of humanity to lethargy due to? Why does a man think himself overburdened with work? Why has idleness unknown charms for men? Assuredly because *man is both an ape and an angel.* The divine in man ever lifts him upwards, but the brutal draws him—downwards. As Pope so very beautifully expresses it, idleness appears charming so long as it is distant. Once in its grip, man begins to recognize Satan therein and his better self begins to revolt against the intrusion. In the first place, however, being an embodiment both of the brutal and the divine, man courts idleness. Work has already been mentioned as a means of atonement for the sins committed and the attainment of a blessed state. Only by exerting our muscles, by making our legs steady, by helping our brethren, by keeping our eye both to the heavens above and the earth below, in short, by working steadily, slowly and progressively, can we expect to climb the staircase of evolution so as to reach the sacred Throne of Purity. It is, however, probable that the mighty worker of evil who has hurled us down, should quietly see us marching upwards? Certainly not. He would rather enter our body, head to foot, and would in nine cases out of ten make the brain dizzy and legs tottering. It is to this diabolical spirit—the primeval worker of evil—that the general tendency of humanity towards lethargy is due. It is in getting steady victory over him that the chief merit of man consists. Life has often been spoken of as a battle, aye, a battle in which a tiny but dazzling spark of divinity has to consume a mighty array of evils. A patch of ground maintained, a further patch obtained, and it remains only a question of time for the whole field to be won and the Light of Soul to illumine it all round. A patch of ground lost, and the battalion of evils rushes forward almost irresistibly and in a short time the field is yielded to the sway of Satan.

Remember all this, dear reader, and work! There hovers the Angel to garland thee; and there the Satan to fetter thee. The garland is made of simple and sweet flowers plucked from the paradise, whose peerless odours being wafted away by the breezes of passions that surround thee, approach not thy olfactory sense. The fetter is gilt in gold and through the net of darkness that surrounds thee it appears incomparably dazzling to thy visual sense. Beware and choose! Here if anywhere thou canst exercise the supreme gift of free will. Thy choice determines thy fate. A hero in the strife or a captive, *be thou what you will!*

I think I have sufficiently pointed out the difficulties that lie in our way; the temptations to idleness that we have to overcome; the uncommon effort required in suppressing the demon.

Make an unflinching resolution, then, once for all, scrupulously to abide by the Gospel of Work. The greater part of success lies in the nature of resolution; and therefore, let not this moment pass, but resolve; *resolve to work;* to work with all Love and Faith.

Do you boast of your being an organism! a complex organism? Is not a simple machine, needing little, and giving little, much better than a complex one ever consuming itself unused? Aren't you the more dreadful, the more productive of harm for your being complex, if you don't work, and are mere burden on the earth? The more gifted you are or claim to be, the more responsibilities lie on your head; the greater and the more important services may be demanded of you. *Noblesse Obligè* is a French proverb. Even Satan himself is made to respect this maxim in the Paradise Lost of Milton, Bk. II. Man, then, can by no means escape it. Understand therefore that you possess precious gifts and have to discharge higher responsibilities than the ox or the horse. Only steadfastness of purpose and sincerity of work will help you.

You are ashamed to work, I suspect. You are ashamed to be a workman, a labourer; for work, you say, means—scarcely anything than labour. You are ashamed of being put down as plodders. Ah, what a silly thing! No; you are pardonable! You say, the society attaches some odium to work and the Lexicographer defines it scarcely better. Oh for the day when the society will understand and the Lexicographer will write in bold letters that Work is Worth!

Beware, I have taken from the very first a very broad meaning of work. It includes work physical and mental, the work of a labourer as well as of a statesman, of a teacher as well as of the trader and what not. It also includes, as will be apparent from the previous pages, in a sense, the *capacity* as also the *willingness* to work. When we regard work in this light, is it too much to identify it with worth?

Now as a general and explicit advice,—because indirectly and implicitly it is all along been given—it may be asserted that the work so much talked of in these pages should be *healthy*. Healthy work is, as it were, the connecting link between a healthy body and a healthy soul. The detailed explanation of this very important assertion would make up a full essay by itself which I deem it proper not to insert here. Accordingly I pass on to the next phase of the question, with a request to the reader carefully to brood over the assertion and understand it in true light.

In these times of analytic and synthetic scrutiny and development, no article, even so small, can justly claim to be complete without paying due regard to the records of history. How many persons, let us consider, must have been born and dead these centuries past? Innumerable indeed! And how many has the World-History on record? As many perhaps as can well be counted with our fingers! And who are they if not workers—workers in the field of art, of science, of morality, of religion; men who ploughed the field of Knowledge, sowed the seeds of Virtue, watered the tree of Wisdom, and scattered broadcast the sweet flowers and fruits in the world which is but the Temple of Divinity! Only those who have fluttered their wings of wisdom, and surveyed the wide heavens, who have attuned their heart-strings to the supreme symphony of the fairyland, and bathed their earthly brethren in the flood of melodious music, perching on a gentle bough and thus being at once on the earth and above it—only those who have fully realized their possibilities in the service of mankind have lived in history. Others have been left to oblivion! It would not be wrong to say that workers live in the heavens and die in the world. Their death is, as it were, an unending lease of life in the world; their life is partial death amidst the slothful brethren of the world. On this ground, an objection may be anticipated. 'Yonder look at that man,' an objector may say, 'toiling from six o'clock in the morning to six o'clock in the evening, taking a poor meal, retiring with a simple and frank prayer to his '*deva*,' and with a few expressions of unalloyed love and affection for his sweet mate and children and falling in sound sleep without the least effort on a rough bedding! Will be and men of his type be ever recorded in history? Scarcely! Are they not workers? Undeniably they are! Let us remember, however, that some men live in history while others live in poetry. Men who may be called workers in the strict sense of the term, workers in the fields or in academies, in the market or mansion, in any department whatsoever, ever live in the world in one way or another. An instance or two and we close this section. Think of Lord Jesus. He was a teacher and preacher of mankind. One single word from the lips of the great Saviour, it may justly be regarded a blessing to hear. He served and suffered for mankind only too much to be expected to do anything more. He though exempt from the restrictions of humanity may well be said to have worked, worked the most nobly in having set an ineffaceable example of self-sacrifice and in having exhorted men to try to follow suit. St. Paul, speaking as an apostle, *ex cathedra*, set a splendid example of industry. He too was a teacher and preacher; and for the church to maintain him, it was rather a duty in order to make return for his valuable precepts. But no! Fearing lest his preaching should look hollow and seeing the necessity of backing up every precept with example, he worked daily at his trade as a tent maker, and maintained himself independently of the contributions of the church. How noble!!! At first sight, it would appear strange that I should next select the example of the Mogul Emperor Aurangzeb. A treacherous son, a suspicious father, a bloody brother, a partial Emperor, a blind fanatic, he was yet a real worker. It is no small amount of credit to him that he should have literally followed several of the basic principles and important tenets of the Koran. In some respects Aurangzeb—the Emperor is lost in Aurangzeb,—the worker. It is rather doing injustice to Aurangzeb, not to pay any regard whatsoever to the nobler features of his life. The unruffled serenity and unalloyed sincerity with which he oftentimes scrupulously attended to his morning or evening prayers, in the midst of glittering swords and thundering bullets in the battle field, must certainly be regarded as exceptionable adherence not only to the spirit but also to the letter of the scriptures? His devotedness to work is none the less so. We may surely be filled with admiration and reverence to see the Emperor calmly preparing little straw hats and mats as if with the consciousness that he was thereby really earning his bread.

The article has become sufficiently long and I mean not to make it longer. From the point of view of religion, of psychology, and of philosophy, it has been sufficiently proved in the previous pages that work is a prime necessity for humanity; and a strong exhortation is needed especially because workers are found so few and far between. I doubt whether there is a single man on the surface of the globe who has not at one moment of his life or another, to say the least, been bewitched by the Satanic claims of idleness.

Dear reader! Brood over this and set to your task this very moment. The whole universe lies before you. The wide heavens above and the roaring sea below insist upon you the necessity of work. You have not to go far your duties to seek. They lie just near you. Your life itself is a duty if you only wake and see it as such. Come up from the muddy, miry and marshy plain of sloth. Bathe yourself in the inspiration of world-workers. Give free reins to your power. Set out for your life-journey, determined and well equipped. And rest assured, one quiet evening, will appear to your eye the sweet Ocean of Eternity whereunto you will be engulfed. I cannot conclude this article without quoting a few golden words of the World-Hero—Carlyle.

"There is a perennial nobleness and even sacredness in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works; *in idleness alone there is perpetual despair.* Work, never so mammonish, mean, is in communication with Nature; the real desire to get work done, will itself lead one more and more to truth. The latest Gospel in the world is: '*Know thy work and do it.*"

What "New Thought" Is.

BY

Mrs. P. E. SAYRE, Brooklyn, N. Y.

NEW Thought, is the recent, or modern name, given to *teachings* and *literature*, on lines of Truth.

While there is nothing *new* under the sun anywhere, it is because many people in the world, are awakening to the highest interpretations, of God, and Truth, and they are beginning to manifest, and express the Light of Truth.

Which is new to them in comparison to the old ideas, and beliefs. And it is because of this Higher Awakening, that it is called *New Thought.*

They think differently and more wisely. Especially, as it is *not* bound down to *forms*, *ceremonies*, creeds, and dogmas.

It is a Philosophy, which teaches us how to carry out the laws of Truth, by allowing *only good*, pure, clean thoughts to enter, or *remain* in our mind, which will have a great deal to do with our actions, and deeds in life.

The Bible teaches us " Know the Truth, and the Truth shall make you *free*.

And the Bible also says, "As a man thinketh *so is he*. So our health and strength, success and prosperity, depend upon our kind and quality of thought.

When people learn what God is, which is Spirit, Life, Intelligence, Substance, Love, Energy, Health, Strength, Force, Mind, Omnipresent, Omnipotent and Omniscience, then as all are children of God made in His *likeness* and *image*, therefore we are what God is.

Then we will realize the value of demand and claim of our own, and as a child of God, we will realize our inheritance, and hold good, strong thoughts.

For God is within us. So our bodies, are the temples of God, and God lives *in* and glorifies his whole nature.

Then when we have a true realization, of our perfection within, which is our real self, the spiritual, and perfect health, and All Good will manifest according to our positive force and demand, and **faith.**

I Am, (which is God,) this or that whatever they desire. Then they will never connect the words *I Am*, with anything undesirable, for what we claim will come to us.

For "God will not hold him *guiltless* who taketh His name in vain. Then people will not say I am sick, or I am tired; they may say I feel so, but when they claim what God is, they will gain health and strength quickly.

It is the science of Truth, that is called, New Thought, that teaches to people now, in this enlightened age, the Intelligence that is within their bodies besides the brain, and in all their organs, and when their organs have pain in them, if people would talk to their organs lovingly, the same as they would to little children, or animals, with *faith* in God *within*, they can remove all pain and discord.

So what is called New Thought has proved a very great help, in all lines of life.

Life.

BY

Mr. JEAN ROBERTS, Oxford.

Up from the valleys and over the mountains
Life cometh apace;
The winds are his heralds, the rivers and fountains
Chaunt a glad grace;
Flowers spring up before him, and birds on the wing
Are hov'ring to trace
The way that he takes, then gaily they sing:
Light streams from his face,—
—The light of the sun
Or the glad smile of One who hath run
A race with grim Night,
And won for us—Light!

Power Thoughts.

BY

MRS. M. EVALYN DAVIS, Los Angeles, Calif.

ALL circumstances are controlled by the intelligent application of the Boundless Energy with which man links himself through the volition of his own will.

The ALL-INTELLIGENT FORCE that creates, controls and is the vibratory power of the universe, is *within man*, and only awaits recognition to make of him a highly illuminated center from which shall go forth rays of divine intelligence that shall lift the consciousness of mankind into an abiding state of the "Kingdom of Heaven" within.

"To thine own self be true." Man can not but reflect truth when living in accord with this precept. He can not be true to himself if he is looking for *un*truth in others. "GOD is of too pure eyes to behold iniquity."

Criticism is poison to the blood, it closes up the avenues of the body, and dwarfs man's intellect. Never condemn but rather give each and all the right to the same freedom of thought that you yourself enjoy.

"In my Father's house are many mansions," or many realms of thought. Jesus understood the many and diverse needs of man.

Connection with the Cosmic Force of the Universe can be made just where you stand, through *desire*. "You shall desire a thing and it shall be established unto you."

Vibrations that proceed from deep and loving thoughts toward all life, are constructive and unwavering in their influence for good, and react on the originator. He who creates in the realm of Truth, is a visible embodiment of the Truth.

A few words about the "crimes" of Mr. V. Tchertkoff.

BY

MR. V. SVENTITSKY.

(Translated from the "Gazeta Kopeyka" and sent by Mr. A. Sirnis.)

THE relatives of Tolstoy, from whose hands a huge fortune has slipped, have raised an unseemly hue and cry over his "holy grave"—

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have displayed so much vituperation on the pages of newspapers There can be no two opinions about that, and it would not be worth while to talk about it.

But a new onslaught by the same relatives in "Novoye Vremia" makes us turn our attention to an amazing aspect in all these attacks. They are made in the name of Mr. Behrs, accusing Mr. Tchertkoff of having influenced Tolstoy in making his will; in fact, of having dictated it, and denying that Tolstoy made it himself. To prove to people who have been "disinherited" that they insult the memory of a great man by publishing all this vituperative abuse, is obviously impossible. Let them, then, understand another thing:

Suppose they are right. Let us suppose that Tolstoy left Yasnaya Polyana and made a will disinheriting the family "under pressure" from Mr. V. Tchertkoff. This is absurd, but let us take it for granted.

What do we infer from that?

The whole world wondered at Tolstoy's flight: his final act united people. Everybody acknowledged that at last Tolstoy had made for the first time his deeds conform with his words.

And Mr. Tchertkoff's "enemies" who want to "dishonour" him try to prove for all they are worth that Mr. Tchertkoff is "to blame" for this grand event!

Leo Tolstoy left all his estate to his daughter Alexandra whom he appointed to transfer it to society at large. One can only bow down before Tolstoy for this "will". And again, the same "enemies" of Mr. Tchertkoff keep saying in a kind of delirium: "Mr. Tchertkoff is to blame."

But think for a moment! Mr. Tchertkoff's "guilt" lies therein that under his influence Tolstoy committed the two finest acts in his life!? It is a very original "accusation" indeed!

I understand Mr. Tchertkoff that he tries to prove in all possible ways that he never suggested to Tolstoy what are the best laurels in the latter's wreath, because Mr. Tchertkoff feels that he has no right to look upon himself as Tolstoy's "guide". That is to say, he declines an undeserved honour. But I am absolutely unable to understand the "relatives" who, in their desire to "dishonour" Mr. Tchertkoff, ascribe to him something which alone would suffice to make him famous for ever.

If reverence for the memory of the late writer cannot stop their anger, let them at least be arrested by the knowledge that all these sallies directed towards "undermining the enemy" can only contribute towards establishing his fame!

Make Real the Ideal.

BY

Mr. H. S. LeValley, Kankakee, U. S. A.

In the various epochs of religious history we find the one great teacher or leader raised up by the universal spirit of all good, towering almost transcendentally o'er his followers. In time as man is drawn away from this supreme point, as we look over intervening racial progress, we see that he was an embodied manifestation of the great spiritual principle of the all wise, expressing love in the way most fitting to the times in which he appeared. You and all that came after are the crystallizations of "the ones" divine vision, each of us a part of the grand whole as seen by him.

In fact, we are the true result, though imperfect as parts, of his men-to-spiritual creation.

It is deplored that no longer have we a Shakespeare, a Newton, or a Darwin. But when we consider that we as a people are active agents, fulfilment of their dreams and are making each for self a more or less complete realization of the whole in one, then we perceive the dream of the one is "being" in parts of the many. They have not gone to rest behind the horizon but we have risen to partake and enjoy the feast of reason spread by them for the future ones, those in their day perhaps debarred, due to lack of right development. Science speaks direct to the class. The spirit of Christ to the mass, and the new heaven and new earth is at hand when co-ordination is effected.

It comes with just recognition of labor's just demands, when rights of woman are considered, and the cry of the child to be well born is heeded.

The Etymology of Lanka.

BY

Mr. S. W. Comaraswami.

(*Concluded from our last number.*)

The following, I am informed, is one of the oldest Sinhalese derivations of Lanka. In the words of my valued informant "it is contained in a *sloka* in *Thelkataragatha*, a Pali work written at the time of King Kelanitissa. The Pali sloka is as follows. '*Lanka Pabbathena ankithatha Lanka thiwichchadi.*' Lanka is so called from Lankaparwatha, the *lookout peak* or *resplendent peak*. It appears that Lanka parwatha first appeared to mariners in ancient "days and they called the island by the name of the mountain." My informant conjectures that Lankaparwatha might be Lakgala situate at Meemure in Uda Dumbura, Kandy District. In view of this etymology one has to infer either that Lanka as applied to Ceylon has no connection whatever with the Tamil common noun *Ilankai* and the names of the other islands already referred to, or that the name of Ceylon is at the bottom of all these words. Either conclusion is highly improbable.

If any man has an itch for imaginary etymology, he might trace *Ilankai* to the Tamil Ilankam (cluster) and claim as much credit for his originality as Major Forbes deserves for his original derivation. The word Ilankam is derived from the Sanskrit *Ranga* (theatre); from root *rang*=to be brilliant. It means in Tamil an *arena* or *stage*, a *swarm* or *cluster*, *a swarm of ants*. The formation of *Ilankai* from *Ilankam* would be similar to that of *Maravai* (wooden tray); from *Maram*=wood, where *ai* is a noun suffix. One might also indulge in the imagination that Ceylon is a precious *pendant* (*Ilankai*) on the sea-girdle of India, or a pearl (*Ilankai*=glistener) on her brow. Such fanciful accounts are no more reliable than Dr. Johnson's derivation of peacock from *peak* (tuft of pointed feathers) and *cock*.

To sum up the substance of all the foregoing etymological explanations. Lanka, a *cluster* of *thousands of isles*, was a *delightful abode*, *resplendent* with gems and rubies, and a *region* of *gold*, blessed with an *inaccessible* city or fortress and a *resplendent peak*. But in spite of such a glowing account of its past glory, Lanka is taken by me to mean merely the *island or ait* most familiar to the Tamilians. In this sense the compound word Lanka-dvipa is as redundant as the English jolly-boat, the Anglo-Indian areca *nut* (literally betel-nut nut) and the Tamil arai-*nad*-*kodi* (lit. waist-string string), and owes its origin to a similar cause.

Notes on Sufism.

(FROM THE MASNAVI OF MAULANA JELAL-UDDIN OF RUM.)

BY

Prof. M. ISHMAIL ALI.

(*Continued from page 292, Vol. IV, No. 8.*)

According to the teachings of Islam Prophets, from Adam down to Mohammad are all one and their teachings do not differ from one another essentially, as all souls are one in essence though they seem different in bodies.

Differentiation and distinction is never negatived or dissolved objectively but only subjectively.

In the eyes of the Sufi, as in those of the true poet and philosopher, every object in nature looks alive and glorifying its Maker. In the sight of the atheist, the materialist and the worldly it is dead matter.

True resignation means absolute dependence upon God with individual action, and making use of means for the desired end--to make the right use of the powers, faculties, materials, etc., that God has placed at our disposal implicitly believing all the time that He Himself is the real agent, and that His pleasure or will the real cause of every effect.

God is the absolute agent and master, man a limited one, being created in His image and appointed His vice-gerent and substitute on earth to make use of His created things to His glory, as the head of a firm takes one of his servants in co-partnership with himself, giving him a limited power and interest in the affairs of the firm, and retaining the full control in his own hands.

God being perfectly able to dispense with the so-called 'causes' and 'means,' is not in the habit of doing so. The Prophet Mohammad as a spiritual guide believed in predestination; as a law-giver among men, he professed free-will. The two creeds are not incompatible with one another as they might seem to a superficial observer. Only we should reflect from a higher standpoint than the mundane one of time and place.

As a matter of fact, the existence of the phenomenal world depends on illusion. Weak heads can not stand strong wine. Exposed Fatalism would demoralize and derange this world. 'Freedom and effort' were the two words Nature was dinning into the ears of our first parents after the eating of the fruit of the tree of knowledge had expelled them from heaven. These words will ring into the ears of the limited 'ego' (humanity) as long as it is limited: is hampered by Nature.

Wise men—and wise men are respectful and pious—ascribe their faults and failings to themselves as Adam did, and their merits and successes to God. Foolish or vicious men do the reverse, as Satan after his fall impudently declared that God had misled him.

Fatalism as it is commonly understood, *i.e.*, compulsion, is neither allowed in Sufism nor in Law.

The Sufi believes in his efforts which if agreeable with divine guidance and help, lead him to success.

The successive stages of spiritual ascension, as a rule, can not be traversed without effort on the seeker's part. But when the goal is reached and the bonds and shackles fall down, the finite will is surrendered to, and lost in, the infinite, the Sufi finds one individual will acting everywhere. This state of realizing one's true individuality or ego is termed "living with God."

Human will, to a Sufi, is not distinct from the divine will; in fact, it is a part and parcel of the same. Hence he denounces the freedom that leads to inanity or license, embraces the other which inspires and teaches exertion and true devotion—firmly believing that all beneficent power and sustenance comes from God.

To sum up, the Sufi is a professor of freedom in the premises, the means and motives, of predestination in conclusions, ends, and results. His motto is: "Do your best and leave the rest to God."

"But this is equal to saying: 'Exertion is of no avail'; it is synonymous with Fatalism! What is the use of effort on our part since the result is already decreed? How many able men have tried and tried in vain!"

Because exertion and effort is also predestined, cause and effect are not different in the sight of God. To Him they do not follow one another in time and place, as they do to us. Hence the man who wilfully abandons the use of means for acquiring a desirable object or avoiding an undesirable one, merely presages his coming failure and misfortune.

Worldliness means wilfulness––the pursuit of desire, *i.e.*, to forget God. A man may be possessed of wife and children and worldly goods and yet be can be godly—a true Dervis, if he performs his duties towards them and bestows his best love upon God.

Secondary causes are mere blinds that hide from our view the real cause. To place one's reliance entirely upon God is a qualification of the heart, and does not interfere with individual exertion, and use of physical means. The above-mentioned blinds even when lifted up from the sight of the 'knower' continue to exist, all the same, and will do so as long as the "trial-concourse" of this world lasts. Hence 'free-will' is the result of knowledge, reliance with exertion, and is superior to Fatalism, reliance without exertion.

The 'idea' or reality is permanent, unchanging, and immortal phenomenon or form in which it clothes itself, is unstable, ever changing and transitory. "He is at every moment (*i.e.*, indivisible unit or point of time) in a new splendour (accident)." Body or 'Form' can not exist without substance and likeness or contrariety.

God Himself is the essence of being. His will (or word) manifests His attributes, *i.e.*, creates the substance (or soul) of all beings: the 'ideas' or types of things which previously existed in the knowledge of God, and which, being manifested, form the fixed types of things. But the 'ideas' can not exist apart from their forms, *i.e.*, without manifestation. Hence the determined idea of every phenomenon, though determined and distinguished, has no independent existence, does not exist by itself. Its own 'being' is 'non-being,' and this 'non-being' depends upon 'being' who chooses to display Himself through it, as light chooses darkness to produce the effect of 'relief' and 'contrast,' and to come in full prominence.

This self-display or manifestation is continuous and will go on for ever. "He is always in new splendour." Hence in the 'determined idea' of every phenomenon a new manifestation takes place at every moment. The 'common measure' or link between the old and the new phenomenon or form is the 'determined idea' which is its soul and essence.

Adam was taught the 'names,' *i.e.*, he acquired (by revelation or intuition) the knowledge of things in themselves: as they are and not as they seem. This is true knowledge (philosophy) which a Sufi acquires by inward purification and subsequent inspiration.

Physical life is the result of a truce or temporary reconcilement between discordant elements which are always trying to break asunder and which do so at last, each returning to its origin; eternal (spiritual) life is the result of their dissolution: entire separation of opposites—good and evil.

Unstained, sensitive souls, being afraid of contamination, from coming in contact with society, prefer to lead retired lives Sages in all ages, seeing that the heart is purified in seclusion and darkened in society, and that even the celestial joy of gaining victory over temptations is not worth the constant risk and struggle it entails, have renounced the world and turned recluses, without, however, becoming misanthropes or pessimists.

The pleasures of heaven are the approbations of one's conscience, realized or personified; the tortures of hell are the reproaches of the same.

The evil: malevolence, deformity or unrighteousness, that we see in others, is really in ourselves; it is a delusion on our part, because we see through the highly-coloured glasses of prejudice and suspicion. When these glasses are removed from our eyes, when we see things in true light; things as they are—as they appear to their Maker—we find nothing but good.

In the beginning 'beings' had neither their types or ideas, nor power or will-to-be; they were non-existent, *i.e.*, the Deity was without attributes and names. They were *created*, first as ideas and afterwards those ideas were manifested as beings or phenomena.

The lion (soul) is allured into the trap (body) by the hare (nature); it can be freed by the help of 'love' and consequent knowledge or vice versa.

Temperance and renunciation are greatly superior to indulgence and desire from every point of view.

The hardship and pain, if at all experienced in the former two, is temporary and, in most cases, is merely imaginary, and the reward that invariably follows them—health, physical, moral and spiritual; mental peace, and spiritual power and felicity in this world and celestial bliss in the next—are blessings lasting and eternal. However, it is not for the sake of the above-mentioned rewards that the Sufi practises self-mortification. All of his thoughts and actions are inspired by one motive; he has always one object in view: to conform with the Divine will: to please God.

In indulgence there is not even a momentary unalloyed happiness. The flesh or concupiscence is never satisfied; the more indulgence it is allowed the more it demands. Hell is nothing else but the flesh or concupiscence transformed or realized objectively. The seven hells are the seven passions personified—vanity, greed, lust, envy, wrath, avarice and malice.

Passions (desire) are preventing us from seeing the Truth (the absolute good or God). Prophets were not blinded by passion; so they actually beheld God.

He who fears God fears nothing else; the less a man fears Him the more he fears other things.

Self-consciousness and reason are hindrances in the path of inspiration though they are depending upon and subservient to it.

Belief in Fate coupled *with* love takes one up to God; but Fatalism *without* love throws one down to perdition.

The initiated and wise are 'Free' *through* God, and powerless *before* God.

Knowledge is power. When partial (*i.e.*, intellectual) knowledge gives us so much power over nature, think what might can be acquired by whole (*i.e.*, spiritual) knowledge! This was the power exhibited by the Prophets in their miracles, though the power was not theirs but of God, manifested through them.

(*To be continued.*)

EDITORIAL NOTES.

MAN'S inhumanity to man has been the cause of much lunacy in the world.

THE abolition of caste in India will easily solve the problem of the depressed classes.

SITA, Damayanti, and Draupadi were not purdah-nashin. The very institution of Swayamvar, of which we read so much, gives us to understand that Hindus as such had not this handicap put upon their ladies.

THE Arabian Nights disclose no view-proof veils of the sort we now see among Muhammadans.

ACCORDING to the marriage law now in force in the State of Washington, tuberculous patients in the advanced stage cannot obtain a marriage license. The law also denies marriage license to sufferers from some other contagious diseases and to habitual criminals and drunkards.

WE understand that the State of Kapurthala levies and collects a marriage tax.

WE are glad to see that the All-India Swetamber Sthanakwasi Jain Conference paid due attention to the solution of many urgent problems in the realm of social reform.

REPLYING to the address of the Archbishop of Canterbury, His Majesty the King-Emperor said: "The glorious and memorable achievement of the translators and of my ancestor James I gave freely to the whole English-speaking people the right and power to search for themselves the truths and consolations of our faith. During three hundred years the multiplying millions of the English-speaking races have turned in their need to the grand simplicity of the authorized version and have drawn upon its inexhaustible springs of wisdom for courage and joy."

KESHUB CHUNDER SEN quoted *Isaiah* xlix, 14, 15, to show that the idea of God as Mother is certainly not foreign or antagonistic.

The passage runs as follows: "But Zion said, the Lord hath forsaken me and my Lord hath forgotten me. Can a woman forget her suckling child that she should not have compassion on the son of her womb? Yes, they may forget, yet, will I not forget thee."

IN the course of a lecture on the "World Teacher," Mrs. Annie Besant is reported to have said: "The world's teacher is absolutely necessary not for a new religion, but for the synthesis of religious truths. The opinions of the world were tired of religious quarrels. The world was asking for some view which should recommend itself to the man of every faith. When he comes the Hindus would contribute thoughts of the immanence of God and the solidarity of man; the Greeks would give the idea of beauty; the Romans, the thought of law; the Zoroastrians would contribute purity; the Hebrews, the idea of righteousness; the Egyptians, their knowledge; the Buddhist, right-thinking and self-sacrifice; the Islam, an undivided unity of God ruling the world. All these doctrines and the great teacher would combine them into one."

THE *Indian Messenger* says: "Now, hitherto, our schools and colleges used to furnish the nurseries of lifelong friendships between persons of different castes, creeds and sects. The Hindu boy found much to love, admire and respect in the Mussulman boy; and the Mussulman boy reciprocated the sentiment. Mutual intercourse rubbed off their angularities and made them more catholic, liberal and *Indian.* If sectarian universities be the order of the day, where shall we find a substitute for this nationalizing force? Cooped up within their narrow spheres, our boys will grow up more bigoted and narrower than ever."

SIR B. FULLER said: "It is hardly too much to say that by the caste system the inhabitants of India are differentiated into over two thousand species of mankind, which in the physical relations of life, have as little in common as the inmates of a zoological garden."

SOCRATES, in the *Phaedo*, being released from his chain as a preliminary to his execution, remarks: "How singular is the thing called pleasure, and how consciously related to pain, which might be thought to be the opposite of it; for they never will come to a man together, and yet he who pursues either of them is generally compelled to take the other. Their bodies are trod and yet they are joined to a single head; and I cannot help thinking that if Æsop had noticed them, he would have made a fable about God trying to reconcile their strife, and how, when he could not, he fastened their heads together; and this is the reason why when one comes the other follows, as I find in my own case pleasure comes following after the pain in my leg which was caused by the chain."

PLATO says: "This is what men say, that every man is naturally a lover of himself and that it is right that it should be so. This is a mistake; for, in fact, the cause of all the blunders committed by man arises from the excess in self-love. For the lover is blinded by the object loved; so that he passes a wrong judgment on what is just, good and beautiful, thinking that he ought always to honour what belongs to himself in preference to truth. For he who intends to be a great man ought to love neither himself nor his own things, but only what is just, whether it happens to be done by himself or by another."

WE learn that the Namasudras of Dacca, who are regarded as one of the lowest in the rank of depressed classes, now refuse to take cooked food from the hands of Kayasthas and Vaidyas, no doubt from a spirit of retaliation.

MR. A. SANKARIAH seems to think that social reformers have no "hearing in the sphere of the Devas." This sort of talk is suitable to an antediluvian period.

THE Beder caste of Berar, which some thirty years ago was included among the untouchables, has, by the efforts of the community, led by the late Rao Sahib Dhondji Kondaji, Police Inspector, been recently admitted into the Sudra caste by the Sankaracharya. The caste had fallen during and after the Pindari wars, but as it has left off what are deemed unclean practices as testified to by respectable persons in the higher classes, the Sankaracharya found authority in the Shastras to restore it to its former position.

THE Factory Act that has been recently passed is a very useful one. The working hours of men have been definitely fixed by law; the hours of children have been reduced to six; supervision and inspection have been strengthened; sanitation and ventilation have been accorded special attention.

A PRESS Note announces that Sardar Sir Chuni Bhai Madhavlal, C.I.E., has offered to Government a donation of two lacs of rupees in 3½ per cent. Government paper towards the cost of the buildings for the Madhavlal Ramhodlal Science Institute, Ahmedabad, for which he has already most generously given an endowment of Rs. 4 lacs. His Excellency in Council is pleased to accept the offer and to direct that the cordial acknowledgments of Government should be conveyed to Sardar Sir Chuni Bhai for this fresh instance of his public-spirited generosity.

HIS HIGHNESS THE AGA KHAN gave a donation of Rs. 5,000 to the Deccan Education Society of Poona.

THE Legislative Council of Punjab passed an amendment to the Municipal Bill giving power to Municipalities to remove brothels lying in the neighbourhood of an educational institution, boarding-house or place of worship.

IN pursuance of a Resolution of the Third Bengal Literary Conference held at Bagalpur in February 1910, an All-India Committee was formed with Mr. Sarada Charan Mitra, M.A., B.L., as President, to adopt measures for perpetuating the memory of our illustrious countryman, the late Mr. Romesh Chunder Dutt. The Committee has started a Fund and has resolved upon the erection of a hall with a library and historical museum located in it as the most suitable memorial of the illustrious deceased. The building is estimated to cost about Rs. 25,000 and a similar sum will be required for the up-keep of the museum. His Highness the Maharajah Gaekwar of Baroda has graciously accepted the office of Patron of the Fund and has headed the list of subscribers by a munificent donation of Rs. 5,000. The Hon'ble the Maharajah of Cossimbazaar has kindly agreed to make a gift of a plot of land for the site of the building and the prospects for the completion of what will be a most useful public institution are in every way assuring.

WE are glad to note that on the occasion of the marriage of the minor Rajah of Faridkot there was no nautch.

MAHILA SILPA SAMITI is an institution in Calcutta for technical education to Hindu widows.

WE are glad to learn that female education is making rapid progress among the Sikhs.

IN Calcutta there is an institution for the blind which was started in 1897 by Mr. Lalbehari Shah. It is the only institution of its kind there. On the 29th March 1911 was celebrated its thirteenth anniversary in the Y. M. C. A. hall under the presidency of the Hon'ble Mr. A. Earle.

IT is now six years since the Co-operative Societies Act was passed, and in the course of these six years some 3,600 societies have been registered.

WE regret to announce the death of the Right Hon'ble Sir Alfred Lyall, G.C.I.E., K.C.B., D.C.L., LL.D., whose knowledge of India extended over a period of more than half a century and whose interest in it was maintained till the end of a long and useful life.

THE Moral Education League has sent Mr. C. L. Fox-Pitt, a Vice-President of the League, as its representative to India to induce the Government and the Educational authorities to introduce moral education in schools.

THE American Unitarian Association has issued an appeal for funds to the pastors and churches of the Unitarian fellowship to enable it to promote the world mission of the American Unitarian Churches.

A CAMPAIGN for the prevention of insanity in New York State, which will be conducted along lines similar to the campaign against tuberculosis, was inaugurated recently at the Academy of Medicine, 17 West Forty-third Street, New York City.

IN the "Millgate Monthly" for March Mrs. Isabella Fyvie Mayo calls attention to the wrongs of the Indian community in South Africa, and describes some of the cruelties of the indentured coolie system of Natal.

Books Received

We beg to acknowledge, with thanks, the receipt of the following books for review:—

From Miss Elizabeth Gibson of Hexham, her books on—

1. Blossoms of Peace.
2. From the Wilderness.
3. Sparks from the Anvil.
4. Foam of the Wave.
5. Welling of Waters.
6. Fruits of the Valley.

From Mr. Alexander Sirnis of Christ Church, Hants.

7. William Lloyd Garrison: By V. Tchertkoff and Holah.
8. Three days in a village and other Sketches: By Leo Tolstoy.
9. Relation of the Sexes: By Leo Tolstoy.
10. The Morals of Diet or the First Step: By Leo Tolstoy.
11. Russian Revolutionaries in England.

From Mrs. Pauline E. Sayre, Brooklyn, N. Y., her books on—

12. Rules for Holy Living.
13. Practical Application of Divine Principle in Our Everyday Life.
14. A Speech delivered before the Bombay Sanitary Association: By His Highness the Maharajah Gaekwar of Baroda.

LITERARY NOTICES

(1) *Some Master-keys of the Science of Notation:* By Mary Everett Boole, London. Published by C. W. Daniel, 3 Amen Corner, E. C.

This book contains a series of papers addressed to such readers as are taking seriously the duty of helping the rising generation to utilize the light thrown by Science on problems of mental guidance, and to handle to good purpose those great historic master-keys of the Science of Notation by means of which the masters of the art of thinking speak to each other across time, space and the barriers to mutual understanding which are created by heredity, environment, and mode of life. Those who expect to find here either ethical propaganda or spiritual consolation will, it is to be feared, be disappointed. The aim of the author is the humble one of helping a few students to read between the lines of any sort of exhortation or consolation which may be addressed to them and to judge for themselves whether its tendency is generally what it purports to be.

(2) *The Decisive Hour of Christian Missions:* By John J. Mott, Edinburgh. Published by the Christian Literature Society.

The author of this book was the Chairman of Commission I on "Carrying the Gospel all over the non-Christian World," of the World Missionary Conference held in Edinburgh in June 1910. In the book he has made large use of the results of the investigations of the Commission and has introduced without quotation certain parts of the report written by himself. In the earlier chapters of the book the author describes the remarkable conjunction of opportunities and crises in all the principal mission fields and of favoring circumstances and possibilities in the Home field. In the closing chapters, he describes how the Church, with the assured manifestation of the power of God, can, by adequate planning, by the creation of a strong home base, and by development of efficient forces of the mission field, meet the present situation. The suggestions made are exactly to the point and the carrying them out into practice is likely to result in the triumphant success of Christianity.

(3) *The Search for Truth :* By the Revd. J. H. Maclean, M.A., B.D. In this pamphlet the author points out the fallacies of certain arguments in the search for Truth.

(4) *The Gospel of Guru Nanak :* By Prof. T. L. Vasvani, M.A. In this excellent lecture, the teaching of the Guru is summed up as "Love God and love God in man. Love God and show your love to Him by loving those who come in contact with you."

TOPICS FROM PERIODICALS.

Brotherhood.

(From the "Star of the East.")

Brotherhood is a beautiful word. Brotherhood brings mankind close together in the bonds of sympathy. Fine words like this are always lovely whenever and wherever one hears them ; still, though we often hear the word, one seeks in vain for its practical application in everyday life. Our time is a time of research, a time when the human mind has awakened to the need of unity ; but still we are not conscious of the command that we must begin to live it before we shall see it in others.

"Mankind is a Universal Brotherhood," they tell us, and we read it in books, hear it in churches and also in commercial life, while it is also being discussed in drawing-rooms—and we see that those who write and speak of it the most practise it the least.

Humanity has, seemingly, retrograded at this point. While we talk about it we are so ready to draw the line between man and the colour of his skin, as well as to take the measure of wealth and social standing.

When one is called upon to practise what he preaches, then he is ready to ask, "Am I my brother's keeper?"

Who is man? Is he only a few pounds of flesh and bones, or is he part and portion of God, with the likeness of God within him, independent of the colour of his skin? If man is God hidden underneath the surface, then where is the difference between man and man? And how much more should we see that all mankind is a brotherhood.

You, my reader, who hold yourself above others, are farther away from real knowledge than those you call "inferior"; you are poorer than those thought to be the poorest, and more ignorant than those considered most ignorant, because you do not understand that what you have you owe to your fellowman.

When we can truly love everybody and everything, we have received the true light, and we shall then see that before God there is no difference. All belong to God, and are in His keeping.

When we truly understand what the word Brotherhood means, we shall see no difference, but realize that we are all one, and what belongs to one also belongs to the other.

All law is based upon exchange in all things, and we must learn that the division of the great bounties of nature between man and man becomes a conscious duty.

When we can see this we shall have solved the great question of human brotherhood.

Many of those of wealth keep away what belongs to their fellows, hoarding it up until their conscience becomes their accuser, and when they are driven to divide what they hold as their own (although they own nothing), they try to dress it in the fine garb called "charity," demanding great credit and recognition, but they do not realize that all humanity is one brotherhood. We owe to one another all that we can do and we help ourselves more than we help others.

All the talk of Brotherhood without practice is a mockery, and it is so empty that it makes one lonesome to hear it.

People have become slaves to eating and drinking, and all their best time and efforts are to that end. This is the reason why every high ideal is placed in the rear, and we live to fill and satisfy our outer beings with a mass of needless things, while our brothers around us are starving.

Pomp and luxury, and wasteful expense "by the Grace of God," is held before the tear-filled eyes of the needy, until they become desperate, preferring death to life in want and misery.

Men and women of wealth are entering the arena of society covered with jewels, contesting for the prize of recognition by the world as "the wealthiest and most expensively dressed," while the money by which it is bought is indirectly taken away from those to whom they really belong. "Brotherhood," says the good parson; "for my fellowman," says the politician; "I am doing my share, I give work to the poor," says the wealthy: and the newspapers have accounts of all the good they have done to humanity, when in reality they have looked out for self all the time at the expense of the poor.

Every freedom-loving man and woman should look for the golden to-morrow when brotherhood shall be fully understood, and brotherliness practised both in words and deeds.

The Authorized Version:

ITS MEANING FOR INDIANS.

Sir N. G. Chandavarkar writes to the *Times of India*:—

During the last week His Majesty the King Emperor did two kingly acts, one in quick succession to the other. He signed the Proclamation of the forthcoming Coronation Durbar at Delhi; and he replied in a tone of religious and royal earnestness to an address presented to him by deputations of Christian bodies headed by the Archbishop of Canterbury, with reference to the Tercentenary of the publication of the Authorized Version of the English Bible. The coincidence between the two events is accidental; but it is suggestive and providential. Is it prophetic of the brighter future for Christian England and non-Christian India? But I must check my visions and look at facts. The Coronation is yet to come. The Tercentenary has come and is going. For England it has a deep meaning. Has it none for India—for us Indians? Let us see.

It was in the year 1871. John Bruce Norton, who had served as Advocate-General of Madras for several years and had during his period of residence in that city worked for the welfare of the people, and earned their gratitude, was on the eve of retirement to his country. The Indians of Madras gave him farewell addresses at every largely attended meeting. In thanking them and recounting the progress higher education had made in this country, he declared that he could not conceal from them the feeling of disappointment that had come over him as regards the future of those he loved as friends—Indians who had received higher education. They were becoming, he said, more or less worldly, and narrow in their sympathies and search for knowledge. And he called attention to the fact that they were manifesting a strong prejudice against the reading and study of the English Bible. That book, he pointed out, stood pre-eminent in the field of English literature; it was the inspirer of modern civilization; and yet educated Indians were fighting shyof it because they thought it was a Western book, and they had little to learn from the West on religious questions. That was so and even now it is so. And yet the best of our men of good mould loved the English Bible. Rammohan Roy caught its spirit; Keshub Chunder Sen drew largely from it; Ranade deeply studied it; and I had it from Telang that before he sat to write his papers on the *Ramayana* and the *Gita*, he had gone through the Bible. During the period of his illness in 1893, which ended fatally, by his desire I gave my spare time to sitting by his side for days together and long and interesting used to be our conversation. I was studying Job then. Telang and I had for several days talks on that book. "I like that book," he said: "Do you like it because just now its tone falls in with your sufferings," I asked. "Perhaps. Job, they say, came out of affliction like polished gold. Isn't that Life?"

I have a letter before me in which a gentleman in Southern India, interested in improving the Telugu literature, and language, asks what should be done. It is a very large question. We have had Literary Conferences, and these have done excellent work. But I may be allowed to point out—and the present occasion of the Tercentenary is opportune in that respect—that language is the slave of thought; thought, to use the words of Kingsley, grows out of morals; morals out of religion; and religion is what we preach and also practise. In short, a people's literature is its life; it is what its daily life makes it. Hence Father Faber, writing years ago of the "Uncommon Beauty and Marvellous English" of the Authorized Version of the English Bible, said that "it lives on the ear like music," that it is "part of the national mind" of the English, and that it is "the anchor of national seriousness."

That is one lesson for us Indians; but it is the least of the lessons. I have a faith and it is this. To understand clearly the best that is in our Hindu Scriptures, to enter fully into the spirit of their grand ideals and teachings, we must have the help of the Bible. Perhaps for Christians the reverse process is necessary; but on that I do not presume to judge. "Repent ye, for the Kingdom of God is come," was the sacred utterance of the Baptist, and it has helped me to make out the depth of meaning of one of the most pregnant thoughts in one of the Upanishads, where we learn that we enter into "Truth, which is the Abode of God," by beginning with *tapa* (the austerity of repentance). "The wind that bloweth where it listeth" reveals in clear light the *Matarishwan* or Wind of the Upanishads and we perceive why the noble lady (Hannah More), a Platonist, considered the breathing of the air on her as something more than an emblem of the Holy Ghost. I might go on with my illustrations; but I am only suggesting.

A grand book is this—the Authorized Version of the English Bible. It has made souls. No wonder Gladstone said of it: "Always in straits the Bible in Church supplies my needs." May it equally supply ours! At the same time let us not forget another translation of the Bible—the translation made by an English lady, mother of a pious son. Asked which of the different published translations of the Bible,—Jerome's Vulgate, Luther's German Bible, the Authorized Version, and the Revised Version, her son preferred, he replied: "I prefer my mother's translation." "What is that?" The boy answered: "My mother has translated the Bible and translated it straight too. Her everyday life is a translation of God's Word."

Life's Duties.

(From the Teachings of the Order of the 15.)

Many students of the higher life find themselves surrounded by conditions which absolutely preclude their devoting themselves to study and to the observances which seem necessary for self-development. Life often seems to press so heavily upon them that both body and mind are wearied to the point of exhaustion, and both men and women are reduced to a state of beasts of burden. Yet even here let us seek a remedy.

There are two classes of duties, the real duties which must be performed and the mere superfluities which we are wont to call duties but which we take upon ourselves. No real duty is given you which you have not the strength to perform or without a purpose to be gained by its performance. Real duties do not exhaust you, for "as thy days, so shall thy strength be." Instead of letting any duty arouse in your mind the thought that it can by any possibility separate you from the Inner Light or from your spiritual development or your real advance along The Path or prevent you from drawing close and learning Wisdom at the Master's feet, realize that *it would be impossible for you to take one step onward while you were leaving any real duty undone.* "Children only and not the wise speak of the renunciation of action and of right performance of action as being different. He who perfectly practises, the one receives the fruits of both, and the place which is gained by the renouncer of action is also attained by him who is devoted in action. * * * But to attain true renunciation of action without devotion is difficult, O thou of mighty arms, while the devotee who is engaged in the right practice of his duties approacheth the Supreme Spirit in no long time."*

The second class are imaginary duties, or self-imposed tasks, which cater only to superfluities and are fulfilled simply to propitiate the world's opinion. Hence, the first duty of all students of the higher life is to make a careful analysis and decide what are real and what are superficial duties, then so order their lives that the real and vital duty of caring for their Immortal Soul will not be crowded out. To do this we must look upon duty in a new light. Many persons, recognizing the false light in which duty has been presented, strive to do away with it altogether, saying that nothing should be done that is not a joyful service. While we agree with this view for a certain stage of development, still it is often necessary to teach children to perform duties which later in life they find to be joyful service. All real duties confront you because in your evolution you have set up conditions which make just these tasks necessary to build into your Soul certain qualities in which you are lacking. In short, they are the result of the great Law of Karma, and without the lessons they teach your character is incomplete. Hence, they are the things which, when they are performed and the qualities they are meant to develop are incorporated into your being, will give you the strength and ability to take your next step.

We hear many say that household cares or business duties occupy so much of their time that they cannot find time to enter The Silence; hence, there is no use trying to live the higher life, since the many interruptions make it impossible. Instead of taking such an attitude of mind, realize that such duties and interruptions are your task and make them yield you their lesson. Every morning select some text or thought and fix your mind upon it during the day, making every task, be it ever so trifling, yield something toward the main idea. If you are seeking poise, take for your daily meditation the thought of Divine Love. Think of it as calm, unchanged and unmoved by anything. If constant interruptions occur, realize that perhaps they furnish just the lesson you need, *i.e.*, the power of remaining calm interiorly in the face of outward activity. Since all real duties are your task, in them lies your opportunity, and in their proper performance lies your victory, yet not in the performance merely, but in the attitude of mind you hold toward them and the manner of their performance. If you perform a duty because you are compelled to and fail to incorporate its lesson in your heart, at your next step you will find yourself confronted by another duty of the same general character but far more difficult of performance, and this will continue until you not only perform the duty but gain the lacking quality of Soul. If business cares seem to hold you in a net of sordid money getting, learn from them the lesson of persistence; that just as no complication in business life can daunt you, so in your spiritual life nothing shall prevent you from obtaining spiritual gold. Teach your subconscious mind to know and realize that only that which can be brought to The Christ for His blessing is legitimate. Learn to have faith that you shall achieve if you learn this lesson.

There is one real duty which confronts all students of the higher life that cannot be ignored, *i.e.*, to decide just what avenue of help is most beneficial, not only to their own advancement, but also that which brings the greatest amount of practical help to humanity. It is not enough to say that you can gain good from all sources, for while that may be true, still your personal development is not the first duty that confronts you, for that comes *as a result* of living The Christ life and trying to help humanity. While you should do the individual duties presented to you, you should also lend your forces to increase the power of the organized movements put forth by the Masters of Wisdom for the help of humanity. Such organized movements are like great rivers which although they depend upon tiny springs and streamlets for volume, yet unite these into something far different from and of far greater usefulness than the individual springs and streamlets contributing to them. Hence, your first duty is conscientiously, prayerfully and earnestly to seek for the special channel through which you desire to help humanity, then to throw into that channel all you have to give, whether it be money—the easiest of all things to give—or love, devotion and thought, or service. For no Soul can consciously advance who is not helping in the uplifting of all.

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* *Bhagavad Gita*, Chap. V.

If you cannot find time to enter The Silence, still no power in heaven or earth can keep The Silence from entering into you if you will let it, for The Silence is the peace of God that passeth understanding. While doing the duties of the day your mind need not be chained to them. It is not what your hands are doing, but *what your heart is worshipping* that determines your growth. If you make business or household cares your God, you will, of necessity, crowd out all possibility of spiritual advance; for as long as you are worshipping a false God your spiritual evolution is standing still. "Thou shalt have no other gods before me." If, on the contrary, you make your duties stepping-stones to the real worship of your heart, you will find them a great help. Hands and mind may both be occupied, but while using them, and in the very performance of the task, and because it is hampering, you must dive deep into the Divine and seek in your own heart for the sustaining power and not depend upon earthly surroundings to bring it to you, just as a tree which finds itself planted in a crevice of a rock must send its roots down deep to seek the streams that are hidden from sight ere it can maintain its growth and, under such circumstances, the tree often attains greater perfection than one planted on the plain, for the streams that run deep are refreshing and uncontaminated. If you are persistent and determined in this seeking you will gain more growth from meeting everything as it comes to you than one who can sit for hours in silence, yet who has not learned to control the children of his own brain. *There is no duty higher than the one which lies nearest*, provided it be a real duty. It is not a real duty to try to relieve another from doing his plain duty, for "It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty; the duty of another is full of danger."* Like the children of Israel who had each to gather manna for himself alone and could gather only enough for one day, so is each one given strength to perform all the real duties of each day. But if this strength is wasted in assumed duties or is used up in doing for another that which it is necessary for his development that he do for himself, then you are depleted and your duties, like the manna gathered in excess, † become a menace to your growth rather than a help.

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* *Bhagavad Gita*, Chap. III.

† "But some of them left of it until the morning, and it bred worms, and stank."—[*Exodus*, xvi-20.

The whole point of evolution is to gain Wisdom out of every condition. Whatever the condition that confronts you, know well that it will never leave you until you have gained the Wisdom it is intended to teach. All Wisdom gained from earthly experience is meant to help unfold your dormant faculties and make the personality one with its Father in Heaven; for there is nothing that confronts you that is not a step in this great journey called the "Cycle of Necessity." Therefore, realize that it is not your tasks or duties that weary you or retard your evolution, *but your attitude of mind toward them*, the permitting of everyday trifles to so occupy your mind that you never let them go.

The little joys of life are just as satisfying as the little cares are annoying. While you are facing the little cares watch out for the little joys. Many little joys wake the heart until like a glorious blossom it opens to the sun. If you dwell in the little joys they run together and soon break out into a mighty soul-satisfying happiness which will be like a strong, deep undercurrent of joy bearing you through all the cares and sorrows of life. Remember this and begin at once to look for every ripple of sunshine—open the doors and let it in.

In every heart there is a well so deep and still that it can reflect only one star at a time, and the star, whatever it be, is, for the time it is reflected there, the guiding star of your destiny. But just as a great telescope can sweep the heavens and focus upon any star desired, so can you determine and reflect and have as your ruling star, the Christ-Star of Divine Love. If your star be household worries, a desire to live in the same style as your neighbours, to expand your business or the love and worship of money, or any other condition, even the worship of a personality, while it reigns it shuts out the light from all other stars. "Ye cannot serve God and mammon." Whatever it is that is reflected in this deep well of your inmost heart is the God you are worshipping; for worship is constant thought, a constant filling of the undercurrents of your mind, a laying upon the shrine and the offering to that which you worship of your best efforts and thoughts. Whatever it is that occupies these deep undercurrents, whatever is poured into the deep places of your nature, even in the form of subconscious thought—something that is always there no matter how busy you may be on the surface—that is what you are worshipping, for it is that for which you are giving your life and thought-force to create. By these currents of force you are literally moulding the atoms of your bodies into vehicles through which what you worship can manifest, as well as creating around yourself an auric world in which your dominant thought will be king and all else subservient, no matter how much lip-service is given to other things. There is only one thing that you can place in the Holy Sanctuary and hope that it will dwell there for ever, and that is The Christ. Let The Christ be king over all your thoughts, aspirations and desires, and all things shall be cared for. "He who seeth me in all things and all things in me, looseneth not his hold on me and I forsake him not. And whosoever, believing in spiritual unity, worshippeth me who am in all things, dwelleth with me in whatsoever condition he may be."* The little things of life may occupy the surface of your thoughts, but underneath all, in the Holy Sanctuary, The Christ dwelleth, and The Christ careth for all things. Your home, your children, your business, your petty cares, are all but ripples on the surface, while deep down in the shrine of your heart dwells The Christ. Once having found this Holy of Holies and placed therein the One who alone is worthy of your worship, no matter how busy you are or how occupied with worldly cares, in an instant your consciousness can enter that sacred place and find rest and peace and communion. Then nothing can really fret you, for you carry The Silence within you. The winds and tempests of earth only ripple the surface; in the deep places all is peace and calm. You have no fear, for you have entered The Silence and have felt the strength and comfort and power of The Christ within, and you know that His love pervades your life and all are safe in His keeping. All things are safe and sure. Your business and your home do not upset you, for you know how to keep calm, where to find peace. The moment you find yourself getting disturbed, slip back into this calm, quiet, interior place and find refreshment, and let the radiance of this center fill your life. The Christ is there, and no matter how the storm rages or how you rock in the little boat of your personality on the storm-tossed sea of life, still you know that at the first call for help you will see The Christ walking on the water and will hear the command, "Peace be still."

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* *Bhagavad Gita*, Chap. VI.

Humanity in Harmony.

BY

Mr. F. J. GOULD.

About the year 1770 a French girl read, with sparkling eyes and glowing cheek, a book which told the lives of ancient Greek statesmen and heroes. Her father was an engraver, and she would sit reading Plutarch's *Lives of the Greeks and Romans* for hours together. As she thought of the brave folk of old, she even shed tears in her delight and admiration, and exclaimed: "Why was I not born a Greek?" Inspiring is the admiration of one nation for another.

Europe admires the art of India, China, and Japan; other nations admire England's Parliament, Colonies, school games; the mechanical genius and business enterprise of the United Sates are admired; the world admires the good taste and progressive ideas of France, the thoroughgoing education of Germany, the music and pictures of Italy, the patience and perseverance of Holland, etc., etc.

The American artist, George Catlin (died 1872), spent some years in friendly study of the Red Indian tribes; and his coloured pictures of Indian villages, dances, hunting-scenes, etc., etc., are still popular. At first the Indians shrank from the artist, who seemed to make his figures live on paper and canvas, for they feared some evil influence. Afterwards they learned his peaceful motives, and the "braves" would sit willingly and gravely, and pass round the tobacco-pipe, that all might smoke for the success of the picture; and they ended by giving Catlin a feast and presenting gifts of bears' claws, antelopes' hoofs, wild sage, etc. Thus the study of one people by another should be innocent and happy.

Refer to such books as Fielding Hall's *Soul of a People* (Burmese); Miss M. E. Noble's *Web of Indian Life*; Lafcadio Hearn's works on Japan; the travels of such sympathetic explorers as Mungo Park, Livingstone, Joseph Thomson, etc.

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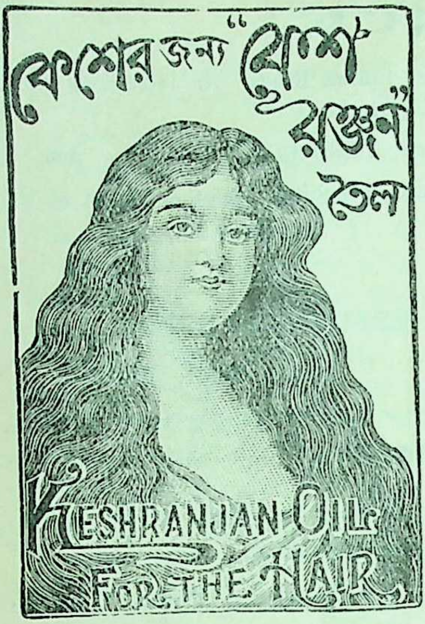

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Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

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THE NEW REFORMER.

Vol. V] JUNE, 1911 [No. 3

THE SPECIAL MARRIAGE AMENDMENT BILL.

BY

THE EDITOR.

ACT No. III of 1872 applies to persons who do not profess any of the recognized religions of India and parties contracting marriages under it have to make a declaration that they do not profess any such religion. As the Statement of Objects and Reasons to the new Bill runs, "this declaration, which is a negation of faith in all the religious systems of India, has been felt to be an unnecessary condition by the community for whose benefit the Act was specially intended. The provisions of the Act, moreover, cannot be availed of by those members of the Hindu community who desire to introduce intermarriage between different subsections of the same caste or between members of the same caste inhabiting different provinces of India. Such intermarriages have not taken place for a very considerable time. Marriage customs observed by the same caste of Hindus in different parts of India vary sometimes considerably, and intermarriages are difficult as people naturally feel great hesitation in contracting marriages the validity of which may be open to question. Under the law as it stands at present, intermarriage between members of different castes of the Hindus is of extremely doubtful validity, if not an absolute nullity. The necessity for a simple law of marriage wholly optional and which may be supplemented by the religious rites observed by the contracting parties is greatly felt by those who do not desire to break away from Hinduism and, at the same time, seek to adapt their life to the growing needs of the times." Therefore the Hon'ble Mr. Bupendranath Basu has brought an Amendment Bill in the Imperial Legislative Council, proposing that parties wishing to marry shall not have to make the negative declaration (which at present they have to make) that they do not profess any of the great historical religions. In the Council, the Maharajah of Burdwan said that the Bill was like throwing a "dynamite cartridge" among Hindu society, and the Hon'ble Mr. Subba Row called it a "revolutionary measure." We are sure that these epithets cannot be applied to the Bill.

The existing law makes marriage free and the proposed Bill does not go beyond that. The only alteration lies in permitting the parties to the marriage to make a declaration of faith in some religion. The orthodox Hindus will lose nothing if such a declaration is made. They were very anxious that the depressed classes should be classed in the last census only among the *Hindus*. Their pride knows no bound when a foreigner like Mrs. Annie Besant calls herself a *Hindu*. They want to build temples to Sri Krishna in America to make the Americans *Hindus*. But why should they not like the word *Hindu* being applied to persons marrying under the Act.?

Their power of excommunicating has not been taken away from them and no one is compelled to perform marriages under the Act. This power of excommunicating which the Hindu society possesses over those who transgress its laws is in itself quite sufficient for all practical purposes. To go beyond that and say that the transgressors should have no natural rights is unjustifiable and shows a great want of toleration of the possession of which Hindus boast so much.

The principle involved in this Special Bill is the same as that in the Widow Remarriage Act. The passing of the latter has not in the least affected the Hindu society. There is, therefore, no reason for apprehending any danger to it by the passing of the present Bill.

Social rules and customs have come into existence for the benefit of society. When they become harmful they ought to be altered. If the alteration is not made society would be thrown backward. That is the reason why in ancient times our ancestors changed customs and usages whenever it was found necessary. If only the Smritis composed by the different Rishis are compared, we will find many instances of usages once common becoming obsolete and of customs and usages approved of by one sage being forbidden by another. There is, therefore, every authority for us to dispense with such customs and usages as are not conducive to the progress of Hindu society.

In ancient days, when people were kept under deep mental darkness, it was easy to perpetrate any amount of social tyranny. But now that an enlightened class of people is springing up under western influence and culture, it is no longer wise on the part of the orthodox people to offer any opposition to them. If they do, it will only prove disastrous to Hinduism. There is a good deal of talk about marriage being a sacrament and the orthodox people, on the strength of this, endeavour to oppose the Bill. In Hindu society everything is a sacrament. They seem to embellish and cover up the weakness of their position by various subterfuges. Such kind of opposition is of no use. The passing of the present Bill will lay the foundation for the creation of an United India. Priestcraft and orthodoxy have been degrading the country for centuries. When a golden opportunity for a healthy union has after all come, it behoves all parties to join together and ask the Government to carry the Bill through.

It is wrong to suppose that the Bill is intended to enable Brahmos to call themselves Hindus. The Hon'ble Mover of the Bill himself is, we suppose, not a Brahmo but an orthodox Hindu. The educated Hindus generally want it. Two years ago the Vaisya Conference at Meerut recommended interdining and intermarriage between the Vaishnav and Jain branches of Agarwalas and between the Kadimi and Rajbansi Agarwalas. Some five years ago the Kayastha Conference of Bengal took up the question of intermarriage within the community and since then several intermarriages among the sub-castes of the Kayasthas have taken place. Intermarriages among the Gaur, Saraswat, and Kanyakubya Brahmins are not rare. Last year at the Provincial Social Conference held at Benares a resolution was passed demanding such legislation. The All-India Social Conference held in Allahabad in December last also passed such a resolution. Some of the best men in the country, like the Hon'ble Mr. Justice Sankaran Nair, the Hon'ble Mr. Justice N. G. Chandavarkar, Sir Chandra Madhub Ghose. Mr. Sarada Chandra Mitra, and Dr. Satis Chandra Bannerji, want it. After the introduction of the Bill in the Council, many Associations and Conferences have expressed their approval of the Bill. Brahmos of all kinds want it because they feel aggrieved that they should be forced, for the sake of legitimizing their marriage, to declare that they profess no religion, and not for the sake of calling themselves Hindus.

The Hon'ble Mr. Jenkins emphasized the fact that the policy of Government was non-interference in the usages and customs of the people. In passing the Bill the Government will not be interfering with any usage or custom of the people, since there is no compulsion. The principle involved in legalizing the marriage under the proposed Bill is the same as that in the Widow Remarriage Act and the Act which restored the Hindu converts to Christianity to their original legal status. If the passing of the latter Acts was no interference with any usage or custom, the passing of the present one will not be otherwise.

It is true that the State is society organized and that law is custom regulated. But it does not follow that they will act in the same direction. Nobody can deny that intermarriages between different castes were prevalent in ancient India and are recognized in the Smritis and the Samhitas. But custom or force of opinion has subsequently gone in the opposite direction to the detriment of the healthy growth of society. When the force of opinion and the tyranny of custom become excessive, it is absolutely necessary for the State to interfere and protect the individual. Many people may think a man to be a rogue but the State protects him. In what is called society there are men of various stages of development. There are men who are changing with the times and those who are not. There is no use of one portion of the people oppressing another. The enemies of the Bill are entitled to claim freedom for themselves and we do not ask the Government to interfere with that part of their conduct which merely concerns themselves. But we only ask the Government not to allow their liberty to encroach upon the liberty of those that surround them. The enemies of the Bill want to marry in the way they like but would not allow others to marry in the way they like. This is restraining the freedom of one class of people by another. Under the benign British Government every one is entitled to complete social and religious toleration. Considering the great boon the Government will confer upon the people by the passing of the measure, we think that in this case the State's regulating action has its sphere of duty marked out clearly.

The Leisure of Life

BY

Rev. D. G. M. LEITH, M.A.

Capacity for toil is the characteristic of every great man. But strenuous toil brings a reaction—of work nausea, of nerve irritation, of undiluted weariness. Rest, leisure and peace then become the craving of the human soul. In these days, as toil has become harder and competition keener, leisure and holiday become more clamant in their demands upon us. Leisure partakes of a double nature and fulfils a double function. It is the reaction from the toil of the past. It is the preparation for further life.

There are certain general principles that must be laid down concerning leisure. (1) Leisure does not consist in the mere satisfaction of the body. Eating and drinking pass the time. "They do not provide an antidote to toil. "To seek rest in the external is like the effort to feed a butterfly with mutton." There was once a man who had amassed great wealth. The grain overflowed his granaries. There was no possibility of storing any more. He said to himself: "I will pull these down, build greater barns, fill them with grain and say to my soul— 'soul, thou hast much laid up for many years. Take thine ease,' enjoy thy leisure." The man was a fool. He sought leisure for his soul in the comfort of his body.

(2) Leisure must not fix itself upon self-enclosed enjoyment. In work or in rest to make one self one's aim is to produce unrest. When self-enjoyment, self-satisfaction, self-culture is my primary aim in my vocation or in my avocation, fancied slights, irritations and disappointments strew the path. Some days ago, a young man was discussing with me the question of social service. "I shall be glad,"

he said, "to give a helping hand in the work of a night school because of the development which it gives to my nature." The man who embarks on social service from that motive will be a consummate failure. The essence of leisure is not self-culture but self-forgetfulness.

(3) Once more be it remembered that leisure is not idleness, for idleness is not repose. Nature abhors a vacuum whether it be in your tooth or in your mind. Cowper caught the idea though he did not put much poetry into it when he said

> "Absence of occupation is not rest
> A mind quite vacant is a mind distressed."

Not indolent inaction but a change of action—new scenes, new occutions, new interests are truly to be called leisure.

(4) There is a moral principle that determines the quality and type of our leisure. There can be no rest to the stinging conscience. "Macbeth has murdered sleep" said Shakespeare. Because of the murder Macbeth had committed, because of the deed of villainy he had perpetrated, no rest, no peace, no leisure was possible to him—perpetual struggle, starting and alarm.

The man who lying in jail, convicted of murder, waiting for the death penalty to be carried out, has no work to do. But he has no leisure. He cannot have as long as the conscience is stabbing with its vain remorse. If conscience is biting, leisure is impossible. If our tasks have been slackly performed, if no energy has been expended on the work of life, leisure brings no joy, only vacuity no new verve, only restlessness.

To most young men,, sport is the natural pursuit of leisure time. This is well. One of the chief developing forces of human nature is struggle. Through struggle life develops. In ordinary life, this struggle if carried to its full issue develops unpleasant and selfish features. But in sport the spirit of struggle may find full scope develop human powers to the highest without doing the remotest damage to our own moral life or that of our opponent's sport becomes the school of life. It is like the army manœuvres preparing for real war.

The higher a man's principles the more fitted is he for the world of sport. The man who skulks, who plays the coward, who descends to tricks and meanness will be shunned on the battle-ground of sport. He will find there is no place for him. Honesty, courage, straightness alone are welcome there.

Sport likewise possesses a magnificent disciplinary value for the whole life. It strengthens the body, maintains health and physique, helping the man thereby in the warfare against evil. It freshens and clarifies the mind. It reveals the pleasure of hard work. The man who slacks at tennis and only takes the ball that comes near him soon discovers that not for him is the joy of the game. The man who plays a selfish game without entering into combination with his partner achieves only the penalty of his selfishness.

Once again, how sport promotes good fellowship, best of life's gifts. How it helps us to acquire knowledge of men and a grasp of human life and human problems. But it is obsessed with dangers. Sport so easily exercises such a fascination over us that it entices us into regarding it as the main business instead of the mere avocation of life. Likewise there is a continual besetment to make victory an end in itself to play the game so as to achieve victory irrespective of the merits of the strûggle. Some little time ago when a Chess Tournament was about to be held in the Kellett Institute, a young man came to ask me as to what would be the value of the prizes offered. On ascertaining their value, he would decide whether or not to enter the Tournament. The Greeks had much more discernment. In the great Olympian games to which competitors and spectators came from all parts of Greece, the prize of victory was not gold or silver but a simple olive wreath. Not the prize but the contest, not the reward but excellence in the fray, were the coveted joys of the Greek. Sport is spoiled when victory and not excellence is made the dominating principle.

But much of our leisure is spent in conversation. Indeed too much time is often absorbed in what we call aimless chit-chat, our persistent disposition to be talking. The primary use of speech is to convey our thoughts concerning the business and knowledge of life. Its secondary use is to minister to our gratification and delight whereby general humanity is promoted. But when we think of the normal conversation to which we listen, are we not almost prepared to endorse the statement which at first sight seems consummate exaggeration that there is scarcely a conversation in which we do no ruin to ourselves or to some other? We talk too much that is ill-considered and reckless. When the ordinary subject is exhausted we quickly go on to defamation, to scandal, to backbiting and the divulging of secrets. The desire to be listened to at times dominates us and the disposition arises to say good or evil, truth or falsehood, not from a definite ugly motive, but merely through lack of aught else to say. Furthermore, we ruthlessly set aside the opinions of others as being entirely unworthy of consideration. We assert our own with all manner of vehemence. Conversation becomes an exercise of the tongue and not of the mind. And these requisites of conversation—imagination to see another standpoint, love to sympathize with it, humility to appreciate it—are too often strangers to us. Therefore, we monopolize the conversation in which we ought to be mere humble sharers.

Another defect of these conversations of our leisure must be emphasized. We are prone to talk of people rather than of problems. It is the latter that ought to be our topic. It is more helpful to intellectual development. We are too biased to talk truly of the character of our neighbour. We live too close to him to be true judges. It is not always possible to avoid this judgement. Characters must be known. It is of the highest importance to society that good character and bad character should be revealed wherever they exist. Butler, whose treatment of this subject has been most helpful, lays down a general principle well worthy of acceptance. When you say good of a man which he does not deserve—no particular wrong is done to him. When you assert evil which does not exist, there is a direct, immediate and formal injury. The fact that a friend has fallen into evil is not sufficient ground for my declaring that evil to the world—unless it be essential for society's good or in defence of the innocent. All this does not mean that the most delightful topics of conversation are taken from your grasp. The man who reads and makes his books bring him topics of conversation will become an attractive conversationalist able to spend in speech considerable portions of his leisure.

The greatest part of our leisure is spent in thought or at least in reverie. When our minds are unoccupied with duty, what is the tenor of our thought? It is of interest to attempt the examination of the mind of the ordinary man who walks along the streets of Madras. Some are listless, hardly conscious of thinking at all. Some think of their anxieties, some of their grievances, some of their health, some of money they have or have not received, some of thoughts ruinous or shameful, some of revenge. How few use the time when they walk along the road to solve any problem of importance or to think out any event in their life.

Is this a reason why we are so unwilling to spend time alone? We are always seeking company. The thoughts of leisure have no suggestion and no power for us. The vacancies are vacancies. They make no history in our mind from which we can pass to higher life. Some are tempted to question if it really matters what altitude these secret thoughts of our life reach. No one sees them. But we dare not forget the power of habit in human life. The thought of to-day appears in the mind of to-morrow. The leisure hour may be a garden for thoughts of beauty. It may be a prison of scowling, ugly forms. "There is, perhaps, nothing on which the health, the happiness, the worth of life more largely turns than on this—the habitual drift, the natural tendency of our unclaimed thought should be towards high and pure and gladdening things.

From a lower standpoint the same is true. The man who leaves his office at 5 in the evening and never gives a thought to the problems of his work till 10 the next morning will not be the successful worker. The student who reads his textbook, closes it and gives absolutoly no thought to the topics until the next time he opens the book will not be the successful student. He who fills up the blank spaces of life with thoughts concerning the problems of his study or his office is the man who will achieve success.

Again, life is a continuous self-revealing of ourselves. This revelation we cannot prevent, nor can we prevent the revelation of our unseen thoughts. We need never declare them. They radiate from our lives. From the good man there passes forth a continuous radiance. It comes largely from the thoughts of leisure. From the evil there comes a persistent downward influence, occasioned by the character of the thoughts of leisure. The thoughts make the man and determine the trend of his being. The unseen thoughts appear in the visible activities of life. The thoughts represent the dominant interest of life. The thoughts of leisure are the index of the purpose of your being. Many things make us listless—idle away our time in profitless reverie. We need a strong mastery of our thoughts. We must be not the slaves but the king of our thoughts. The problem of leisure is the problem of mind mastery. There is no safety for the finite until it is mastered by the Infinite.

When Skies are Gray

BY

Mrs. EVA EDGERTON AMES, Vermont, U.S.A

When skies are gray,
Let's think of others, and their needs.
Let's scatter gladly, friendship seeds,
And lavish be, with golden deeds—
When skies are gray.

When skies are gray—
Let's lose ourselves. And bravely try
To check the tear in sorrow's eye,
And soothe the heave of troubled sigh,
Where skies are gray.

When skies are gray—
We've tho'ts to give to others more;
More time to hold the open door,
And comfort those whose hearts are sore—
Where skies are gray.

When skies are gray
More blest are we—when we forget
Ourselves—and find our "eyes are wet
With thankful tears"—when suns have set
O'er skies of gray.

And skies of gray—
Not always, arch our heads above;
The clouds are sliced with gleams of love,
And faith—will bear us soon—above
The skies of gray.

Illumination and Union

BY

Mrs. Ella L. Layson, Calif., U.S.A.

In order to attain illumination or a knowledge of the highest spiritual truth, one should make it the object of his most earnest and intense aspiration, making all lesser interests subservient to it. In all cases purification precedes illumination, for the "feet must leave the mire of earth" before heavenly truths can be grasped, or, in other words, before the spiritual intellect can shine forth illuminating the inner world of spirit whereby the divine mysteries are revealed, just as the objects of the physical world are revealed by the light of the sun. The brain intellect may be likened to candle light showing only the objects upon which its rays directly falls, leaving all else in obscurity. Thus spiritual illumination is immediate perception and understanding.

Development of the psychic centers does not by any means always include understanding of the things perceived or a revelation of Divine truth which relates wholly to the spiritual plane and can only be perceived through the *spiritual consciousness*. "If thou wert inwardly good thou wouldst understand all things," and only through inward purification, which means pure thought and motive, unselfishness and love, can illumination be attained. "The path of the just is as the shining light that shineth more and more unto the perfect day."

The latent consciousness may be aroused by reading the best and most inspiring spiritual literature to be obtained, especially the teachings of the Masters whose feet have trod the path we are seeking, and becoming responsive to their thoughts the vibrations are quickened and the consciousness expanded. After meditating deeply upon these teachings one should apply them in the daily life, obeying the conscience *in all things and at all times*, for unless one lives according to his present light, further illumination need not be expected.

A certain kind of power may be gained by outward purity and self-control, while the inner life may be unclean and dominated by desire and selfishness, but *spiritual power* is only given to the pure in heart and that is the only power worth having since it brings one into relationship with God! One with God. This wisdom illumines the mind. His love flows through the soul washing away all its impurities and sin.

When one has reached the heights of spiritual truth, the illusions that have gathered around him like a mist are dispelled just as one who stands on the mountain top looks down upon the fog that shuts out the splendour of the sky above, the radiance of the sun so brightly shining above the ever-changing clouds. And thus above the changing phenomena of the earth-life the realities of life are found, its meaning grasped and the soul's destiny revealed. The world has lost its power over us for ever; no longer shall we mistake the shadows for the substance. On the mountain top of Truth we behold the spiritual sun or God, and one must ever remain loyal to that transcendent vision of Divine Goodness and Love, Infinite Power and Wisdom, at once the Creator and Source of all that exists and life of our life! Perfect trust comes from this clear vision of God's unbounded love and mercy; we *know* with inward conviction that God's way is best and with unwavering faith, humility and love, we consecrate our life to Him and rest secure in the knowledge that henceforth whatever may befall us, we are a *conscious child* of God!

In our sense illumination means increased capacity to receive from our Divine source and recognizing ourself as an *outlet* to that source we shall not seek to retain what we have, but pass on for the benefit of our brothers whatever we may have received from the Universal Storehouse. Whatever we have we shall give whether it be love, sympathy, a cheery word of encouragement, instruction to those less enlightened or material aid to those in need, or engaged in doing God's work for the benefit of humanity and the more abundantly we give the more God-like we become for the whole universe is an *outpouring or giving forth of God!* When we continually hold the attitude of loving and giving the lower, personal nature gradually subsides and the Divine self gains the ascendency, and thus our life is lost in God's and union is attained.

Music of the Spheres

BY

Mr. WALTER SCOTT HASKELL, Berkeley, Calif.

What music hath more charm
Than God's celestial voice
Heard through the silent spheres
And listened to with our celestial ears?
I heard it yesterday, and now,
I hear it once again.
It speaks to me in cadence sweet,
That voice that lifts the souls of men.

He plays upon celestial harp
Where stars commune in peace,
He speaks in rhythmic tones of love,
His voice will never cease;
And to the ear attuned in love
That voice comes as a balm;
Men, clash the cymbols noisely,
God's music is as calm.

The Ceaseless Tide

BY

Mrs. M. EVALYN DAVIS, Los Angeles.

Man of to-day, more than in any period of the past, is particularly blest, unfolded as he is in an atmosphere of spiritual thought and holy desires, in which the most beautiful ideals are continuously being builded and improved upon by the greatest minds of the age.

Again, the greatest teachers and thinkers of past centuries, those who have contributed richly to man's unfoldment, are even now, in soul, in desire, in the *midst* of these same great thought vibrations and with *infinitely* more power than *before* known to them. He who is at all receptive to, or desirous of greater knowledge, is surely drinking in and sending out these mighty thought vibrations of truth that shall manifest to him, because seeking to "know himself."

Thought, being a *vital force*, urges on to *expression*. Greatness is attained only by him who holds great and ennobling thoughts; who lets his mind travel in paths of spiritual freedom, meanwhile holding ideals of boundless perfection.

When the *Greater* self, the Soul, the *Ideal* gains the ascendency, man awakens to a consciousness of his divine power. Then it is, he senses the freedom of *living* his *own* life; the freedom of thinking and creating for himself. He then becomes conscious of the power that is his to dominate and control the physical; seeing, as he necessarily must, the physical but an expression of the soul or spirit. Then it is, that he understands the erroneous manifestations of the physical in the past, as but the out-picturing of his own and of the racial ignorance of the Universal Law of the *ALL-GOOD.*

A quick adjustment to this law in the mind of man often-times creates instantaneous and wonderful healings which the unawakened pronounce as "miracles". But the *thinker* knows that another storm-tossed soul, on the high seas of life has realized the *ideal* and has swung on to the life-line and is boldly pulling for shore.

The thinker reaches out the helping hand, through the power of mind, the vibrations of which entering the atmosphere of thought, sweep, an uninterrupted current of truth, through the consciousness of mankind, and more and higher ideal are realized, more of the so-called "miracles" are wrought.

Thus on and on for eternity the soul of man in its evolution towards the highest, is progressing. Naught can stay the mighty current in its onward course, save only in so far as man wills the stagnation of his *own* soul. This he may seemingly do for a time, with doubts, fears and ignorance of the Divine Law, but eternity shall know no end; and ceaseless the tide of Infinite Intelligence coursing its way through the mind of man, silently building its "more stately mansions" into which mankind may enter and abide, knowing only eternal progression and higher and more Christ-like *Ideals*.

Led by the Spirit

BY

Mrs. ESTELLA BUHLINGER, Los Angeles.

Led by the power of the spirit,
But, murmuring all of the way,
Complaining, doubting, and fearing,
Through each golden hour of the day.

Fearing that He has forgotten,
Yet, deeming your faith all sublime,
Grieving o'er some passing shadow,
Doubting the power divine.

Soul, with your prayers unanswered,
Have faith, trust that He knoweth best,
Resist not, then He will guide you,
To lifes' beautiful hills of rest.

The Message of the Christ

BY

Rev. BERNARD LUCAS.

An address read at the Conference of Religions, Allahabad, January, 1911.

As I understand the object of this Conference is the proclamation in word and deed of the Gospel of Reconciliation, a reconciliation, not of all religions, but of all religious men. We are met here boldly and frankly to confess that in the formulation of our faiths we are not one but many. It is in this clear recognition of our differences that we realize the possibility of our union. If we were to declare in an excess of warmth that we are all one, it would not be very long before we began to discuss with more of heat than of profit who that one was. We stand not for a unit, but for something infinitely higher and better, a unity. Our religions, regarded as systems of thought, divide us, not however into sects warring against one another, but into companies marching against the common foe. We have sworn allegiance to Truth, and that allegiance unites us into a mighty army for the overthrow of the False wherever we may encounter it. Our perception of the Truth however is of necessity partial, and therefore though we constitute an army we are divided into companies, each with a special and distinctive work to do. In the formulation of our faiths we freely acknowledge that we are distinct and different, but in the fact that we each have a faith to formulate we recognize that we are a spiritual brotherhood, drawing our spiritual life from the All-Father, the One and only God.

If it is true that Religion is one, it is equally true that religions are many. We must be careful however not to emphasize the first at the expense of the second. There is a tendency sometimes to assert the reality of the One and deny the reality of the Many. This is to predicate, if I may be allowed to borrow a Vedantic expression, a Nirguna religion, a religion which is unknown and unknowable, and to characterize all our religions as unreal. Far from our various and distinctive religions being unreal, I venture to think they are for us the great reality. The oneness of Religion which unites us is not something which stands isolated and alone, it is the one great reality which is manifested in and by means of the many. Religion is one as the pure ray of white light is one, but the human mind is the prism which in dividing it into religions has revealed and is still revealing to us its rainbow glory. To repudiate the seven colours into which the prism divides the white light is to repudiate the whiteness of the light, which is not a single colour but a unity of the seven colours. When we assert that Religion is one we proclaim a unity and not a unit. We rejoice in our colours, but we recognize that to the Divine mind they blend into one harmonious whole.

> " Each sees one colour of Thy rainbow—light,
> Each looks upon one tint and calls it heaven ;
> Thou art the fulness of our partial sight ;
> We are not perfect till we find the seven ;
> Gather us in ".

It is in this spirit and under the influence of this conception that I desire to set before you what I consider to be the distinctive aspect of religion which Christianity has presented to the religious thought of the world. The task is by no means an easy one, for in dealing with the distinctive aspect of Christianity I must of necessity emphasize its difference from rather than its likeness to other faiths, the character of the coloured light rather than the fact of the light, and yet I must do so in true conformity with the just and wise provision laid down for this conference, that papers shall not be controversial, a provision which has my hearty and full approval. To some people I have no doubt it may seem to be an impossible task, and I freely admit the impossibility unless we all strive in the uniting bond of peace and goodwill to maintain the unity given to us by the Divine Spirit, and clothe ourselves with the garment of that true love which is the perfect bond of union. It is by no means impossible however if we once recognize that every religious soul has a capacity for religion which is very much greater than the religion which he has formulated is able to supply. The soul is greater than the mind, and can absorb more than the mind can supply. Religion is greater than religions, even as the whole is greater than the part. I am not concerned with Christianity as a religion, but with Christianity as Religion. Christianity is undoubtedly a religion, and as such it has its specific doctrines which may stand in opposition to the specific doctrines of other religions. Its doctrines however are merely the formulation by the mind, and that formulation made largely by the Western mind, of its perception of the relation between God and Man, as that relation has been perceived in the revelation of God through Jesus the Christ. Its doctrines are conceptions which have been formulated, but they have been formulated as the result of the soul's perceptions. Theology is conception, Religion is perception. We must formulate our perceptions into conceptions, and therefore we must have theology, but it is not our conceptions which are of supreme value, it is our perceptions. Every religion is the result of some perception of the Divine, and its theology is the attempt to express that perception in conceptions. I do not here propose to deal with Christian theology, but with that perception of the Divine which is characteristic of Christianity as religion. This convention is held because we believe that every religion is a perception of the Divine, and we believe that whatever may be said for our conceptions, our common perception of the Divine unites us in a spiritual brotherhood whose true bond of union is not religious thought but religious feeling. I wish to make this plain not merely for the sake of this audience, but for the sake of my Christian brethren who may possibly misunderstand me. I am not afraid of being called heretical, but I do shrink from grieving my orthodox brethren. I repeat therefore that I am not here dealing with Christian theology but with Christianity as religion. My presentation of the religion doubtless involves a theology, and a theology which may not be orthodoz. That theology may be formulated for me even when I disclaim any desire to formulate it for myself. I am not however concerned with that. My desire is to attempt to present to you that perception of the Divine which underlies Christian theology, and to leave each mind free to formulate for itself. I have repeatedly stated that the West has not yet formulated in any adequate measure that perception of the Divine which first came to it from the East, and I for one look forward with eagerness and hope to the help which we have yet to receive when the

East to which we owe the perception, brings its Eastern mind to help us to formulate our theological conceptions.

What then is this perception of the Divine which is characteristic of Christianity ? It is the revelation of God in the personality of Jesus of Nazareth. This is not a theological dogma, it is simply a correct statement of fact. We are not here to discuss or to dispute whether the perceptions of the Divine which each religion represents are correct or incorrect, but to understand what the perceptions are which they represent. My statement regarded as theological has been the subject of dispute and discussion for nineteen centuries, but as a simple statement of fact descriptive of the distinctive feature of Christianity regarded as religion and not as theology, it is applicable to it all through its history, to orthodox and heterodox Christianity alike. Apart from such a statement, or one in similar terms, I should be unable to speak to you about Christianity at all. It is in fact merely an attempt to state in a phrase what Christianity is. The Christian, as a religious soul, feels that in Jesus of Nazareth a life has been manifested in which is seen within the limits of human personality the very glory of God. It is to that manifestation of the Divine that his soul bends in lowliest devotion, and it is that Life which has been the inspiration of all that is best and noblest in the religious life which he has developed. We are not here concerned with the theology to which that perception has given birth, but with the perception itself. It is not the assent of the mind to the theological conceptions which Christian thought has formulated, which ministers to the religious life of the Christian, it is the response of the soul to its perception of the Divine which nourishes that spiritual life and aspiration which are the very essence of religion.

In calling your attention to this distinctive feature of Christianity as religion, I am not asking you to consider the doctrines as to the nature of God or the personality of Christ to which it has given rise, but simply to the manifestation of the Divine within the limitations of humanity which the Christian revelation emphasizes. It is religious experience and not religious conceptions with which we are here concerned. We are here to give the benefit of our religious experience to each other, not to discuss the various religious conceptions we have formulated. The spiritual life which as Christians we share with all religious souls of every faith has been quickened and nourished because we have perceived the Divine as it has been manifested in Him whom we call our Lord and our Master. To me it is a matter of comparative indifference whether you agree or disagree with the theology which Christianity has formulated. It is a matter of supreme importance

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however that you should know what that perception of the Divine is which has nourished my own life and been the source of that spiritual vitality of the West, the reality of which I am sure you would be the last to question.

It is this perception of the Divine which has given Christianity its distinctive message to the religious life of the world. That message is the message of The Christ. Take way that message of the Christ from Christianity and you have nothing distinctive left. You may have a religion left, nay more, you may have religion left, but you have lost Christianity. Christian theology changes from age to age as each type of mind sets to work to formulate its conception of Christian truth, but it ceases to be Christian theology the moment the Christ idea is left out. If it is true that Mahommed perceived thd oneness of God, it is equally true that Mahommed is His prophet, for it was the distinctive mission of his life to proclaim that one God. If it is true that there is spiritual illumination for men and deliverance from the thralldom of the vain show of things earthly, then it is equally true that Sakya Muni is the Buddha, for of his enlightenment there can be no doubt. If it is true, as Christianity declares, that God is manifested in humanity, then Jesus is the Man in whose human face we see the moral beauty and glory of the father. Each religion has its distinctive feature, which though it may not be an exclusive possession, is yet the special aspect of the divine which the soul has perceived.

(To be continued.)

A Reformer

BY

Mr. S. H. JHABVALA, B.A.

The rise of female education among Hindus began with the Bengalis—among them the great Sasipada Bannerjea who put into practice what was preached by his predecessors. He was not the only worker, it must be understood, in the cause of female education in India. There were several others who rose in Madras and Bombay and round about, about his time, and enlisted themselves under its banner. But the life of Sasipada Bannerjea is typical of all of them; and perfectly exemplary is his work in connexion with that performed by them. The work of others grew like vine-tendril round that of this reformer who stood like a tree. His life is connected with the working of the evolution of female education in India, in its prime.

Born in the year 1840, he was married at an early age of 20, but not till he had personally selected a wife in the daughter of Bhola Nath Ghosal, thus distinctly preferring western principles to his native in this point. The girl was illiterate. Sasipada, being a born reformer, undertook to teach her though privately in 1861. There was no talk of female education in the place (Baranagore near Calcutta) at the time, but he felt within himself that he could not be happy with one who would not be able to share with him in his aspirations. English education taught him to look upon the superstitious practices of the country as absurd and foolish, and he thought that he could not be happy with a wife who was not above these superstitions. Against all the protestations of the child-wife against female education Bannerjea resolved to teach her, and at last she yielded. In a short time she made a good progress, which attracted the notice of his widowed sister-in-law whom they persuaded to begin with the alphabet. These two formed his first class, and though at the time he had no idea of opening a school, this may very well be called the beginning of female education work in Baranagore. The school began to be organized by very steady progress. And now the numbers swelled from neighbouring houses and those of the street. The young Babu and his wife now his assistant in the work, persisted, and all embarassments put up by the orthodox party regarding it as a perverted working of reason and crime against society, began to be removed. And now, those who had nothing but taunting remarks against it when it was commenced, began to look at it with interest, and even the more elderly women of the house began to pass hours with their Bengali Primer. Within a short time the Zenana School of Baranagore came into existence. But it was in its first stage. In the year 1865 the Girl's School was opened in the Pooja Dalam of a well-known deceased gentleman who belonged to the reformist Party: The school-work began to be conducted most satisfactorily, the principles adopted and the teachings given being very closely Western. At first, the vernaculars were taught, and then the instruction evolved up to English. The school became a home to promote the views of Mr. Bannerjea—and these were all socially reformatory. "Having no faith in idolatry, he began to look with anxious concern on the evils of the caste-system and of the social vices which prevailed in the country. He was always impetuous in doing whatever seemed to him to be right and proper, and this disposition was shown in all his public and private life. This principle led him later on to throw off his Brahmanical thread. A sudden stop was put to the progress of the school by the fact of the founder having embraced Brahmoism. A revulsion of feeling took place; all the pupils of the Zenana and many from the school were withdrawn and all were warned from further contact with the heretic who had forsaken his ancestral religion. Still, later on the matter was settled up, and the school began to have an increasing number of pupils. Thereafter, Sasipada went to England as a guest of Miss Mary Carpenter. After having learnt from the direct contact of the West what was to be learnt regarding his work undertaken, he returned to his native land, and opened the Bengal Female Boarding School. This was followed by a second school for the training of females. Widow-homes were also started on an organized basis like that of the modern Seva Sadan. "There is no doubt," says W. S. Caine, "that by their Widows' Home, Mr. and Mrs. Bannerjea are helping to solve one of the great social problems of India. His institute is almost unique; and, is the result of a life-time of self-sacrifice and devotion worthy of the deepest admiration." Such self-sacrificing efforts were duly commemorated in a letter addressed to him by Sir Stewart Bayley saying, "The good work you have done for the education of your country-women, especially of widows, needs no commendation from me. Nevertheless, I should like to assure you, before I leave, of the earnest sympathy I feel in your labours, of my hearty admiration for your self-sacrificing exertions, and my great satisfaction at hearing of the daily multiplication of the successful results attending them."

According to Shakespeare life is divided into 7 stages; but the life of a true Brahmana may be divided into 3 stages. The first stage is that of the acquirement of knowledge preparing against the struggles of future; the second is of actual experience in worldly traffic; the third is of renunciation. Every patriotic man achieves every philanthropic work in the second stage after passing through the first successfully; and then in the last, devotes his time and energies to Prayer and Meditation paving the way for a greater re-birth. So did Sasipada Bannerjea in the second stage, and so has be done in the last.

Later on in life he inclined himself to asceticism and renunciation of the world. He began to give away in charity whatever he had. He did not like the millionaire say that he had not enough for himself to give unto others. Poor though he was he did not shrink from charitably satisfying the needs of those who were poorer. Only last year we read that he gave away even his own dwelling-house worth Rs. 14,000. He has now totally become a Sanyasi.

Great is this self-sacrifice. Pure and imitable is the instance of this philanthropy manifested in this noble-natured man who lived for others, and who still lives for others. India is in need of such disinterested, pious-motived, and public spirited people well-disposed towards their country, India is in need of actual *doers* like him, real sympathizers not wordy *speakers*. There has been and can be much speechifying. That is easy. But there has been little action, work, deed. This is difficult and few stand against the difficulty. Work not mere word creates the world. We are ourselves a mighty work.

Let us then all *do*, do for our countrymen, do with a heart for any fate. Let us do our best with clear perception and right motives, and let the remaining portion be done by the great Doer above. Then will success be ours in our buffetting strifes with competent countries in these competitive times.

The message of Love, philanthropy and action is the one Sasipada Bannerjea has to give to us.

EDITORIAL NOTES.

MARRIAGE is for love and not for gratification.

MARRIAGE must be based on free choice and intention and not characterized by external coersion.

STRICTLY monogamic marriage began with civilization.

THE state has, as its end, the realization of the best life by the individual.

THE one question for the State to consider before passing any measure is, "Is it for the good of those for whom we are legislating.?"

MRS. ELIZABETH GIBSON says: "Law allows the rich to steal from the poor but it does not allow the poor to steal from the rich."

MR. PRICE COLLIER says: "Education without moral training is simply a diabolical misfortune."

IN the "World's Advance thought" we read: "Discordant thoughts are the mother of discontent; discontent is the mother of laziness; laziness is the mother of neglect and filthy surroundings; neglect and filthy surroundings create disease. Discordant thinking, discontent, laziness, neglect and filthy surroundings breed crime, and crime makes the criminal and the world miserable. Self-control is the father of all good."

POLITICAL activity for getting government appointments is selfishness, pure and simple.

WHILE other religions treat converts to them as equals in matters social, Hinduism alone places them on an equality with the depressed classes.

PEOPLE are inclined to believe whatever their religions say. The Hindu believes in Raja Judister's bodily rising to heaven and finding a seat among the gods and Narada's freely moving in all the three worlds. But the bodily resurrection of Jesus is startling to him. Is it not due to prejudice?

IT is said that Mahamad once cut away his sleeve rather than awaken his cat, which was sleeping upon it.

WITH a view to prevent smoking and drinking habits among children, a measure is proposed to be passed by the Baroda State Legislature.

THE Inquirer says: "The most important division of the followers of Gautama is into two schools, the Hinayana and the Mahayana, better known as the Lower and Higher Buddhism. Historically they bear much the same relation to each other as Judaism and Christianity. The Hinayana School stands for the original doctrine of the Teacher, which was an atheistic system of self-culture whereby men might reach Nirvana, that is, release from existence and from the misery that was assumed to be inseparable from it, deliverance from the otherwise unending series of rebirths. The Mahayana school on the other hand, is profoundly theistic. It worships Amitabha, the Buddha of boundless light; in its view salvation is gained not merely (and according to some sects, not at all) by one's own effort, but by the grace and merit of another; and the goal of desire is not extinction, but a blessed future life with Amitabha in the Pure Land of the West."

MRS. ELLA WHEELER WILCOX after visiting India for sometime, writing to a Calcutta paper says: "India can never regain its old prowess until it restores to woman the freedom she once enjoyed, until she is taught to again walk forth with proud uncovered face, and take her place before the whole world as the equal mate and comrade of her lover and husband."

IN the Resolution of the Government of India on the creation of the Department of Education is mentioned, "the provision in the educational system of facilities for Moral Instruction" as one of the problems which the new member of the Governor-General's Council, Hon'ble Mr. S. H. Butler, C.S.I., C.I.E., in charge of educational portfolio, will be expected to attend to.

IN the "Oriental Watchman" we read: "In ancient times the use of drugs for the curing of disease was almost invariably associated with sorcery and witchcraft. From these was derived and imparted to the drug the real essence or virtue which was supposed to effect a cure. A relic of this ancient pseudo-medical practitioner is found in the "Medicine man" of the North American Indian and the native village doctor of this country. But the inward effect of knowledge has effected some changes; modern methods have transferred the magic and charm of the old art to medicine alone and have dispensed with the former's services; and it would seem that we were fast approaching upon a time when it will be known that we can also dispense with his stock in trade."

THE State of Indiana has just passed a Law which requires all male applicants for a marriage license to present a certificate of good health and fitness signed by a physician.

IT is a pity that His Holiness the Jagal Garu of Sringeri has issued an interdiet on sea voyage.

ON the 8th April an inter-provincial marriage between Miss Sarojini Sirkar, the second daughter of late Babu Mrs. Sirkar and Mr. Lala Bisant Lal, the second son of Mr. Paskash Chand, was solemnized at the Brahmo Mandir, Lahore, according to Brahmo rites. The hall was packed to its utmost capacity and several European ladies were also present.

IT appears that non-Brahmin students are to be excluded from the Theological Department of the proposed Hindu University. A correspondent writing about it in the *Leader* says: "I was highly astonished to find that the Brahmins, in spite of so much culture and refinement and intellectual ideas among the various Hindu communities, refuse to put all their brothers and followers on an equal footing. Why should not the Theological Department like other Departments be governed by the same senate of the University? Why should it be reserved for some choicest classes and why not for the Hindu world in general? What is meant by this, is that Brahmins and the chosen people of God do not wish to teach Theology free to all the Hindu students. They are unwilling at heart to part with the sacred science though many high caste Hindus are every inch prepared to recognize all the low class men as Hindus, when they stand in need of their votes. The Mahamadans are really superior to us in this respect that they have no hesitation in teaching their sacred books to any one belonging to their religion, never mind, however low he may be in order of social precedence. Why should there be special Laws and Regulations for Theology? The nature of the Hindu University Theology may be particularized, but why should there be particular class of students selected by a peculiar board of Trustees? Such narrow minded schemes can never improve the state of affairs." This is another instance of our contention that the Brahmins will always depress the lower castes whenever an opportunity occurs.

THE KING EDWARD Dharampur Sanatarium which owes its existence to the energy and enthusiasm of Mr. B. M. Malabari, was opened on the 29th March by His Excellency the Viceroy and Governor-General of India.

IN the *Indian Messenger* we read that the following was one of the resolutions that were passed at the Annual Meeting of the Kayastha Sabah of Bengal:—"This meeting has learnt with regret that the Bangiya Brahman Sabah, has adopted by a majority, a resolution to shun social intercourse with Kayasthas holding the sacred thread and resolves that the Kayasthas are not prepared to maintain social intercourse with the Brahmins who are actuated by anger and jealousy."

WE learn that the Association for the Advancement of Scientific and Industrial Education of Indians is going to send forty-seven students to Europe, America and Japan to be taught some technical industry at the Association's expense.

IT is a pity that even the Christians of Travancore State are subject to the evils of early marriage and some other evil customs.

WE are glad to learn that a "Hindu Marriage League for Southern India" is to be formed. The object of the Association is not very ambitious. It will endeavour to raise the marriageable age and spread education among girls on a wider scale than at present, to educate public opinion on the question of Marriage Reform, to modify the system of early marriage, and minimize marriage expenses and dowries. The Rajah of Pithapuram wishes to be a sympathizer and has signified his consent to be a patron and has promised Rs. 500 towards the Funds of the Association.

THE Provincial Social Conference was held in the Victoria Hall, Madras, on the 11th ultimo. The one important feature of the Meeting was the absence of the gentlemen who took a leading part in the Political Conference held in the same Hall on the previous days. The attendance was small. Among the Resolutions that were passed was one in favour of the proposed Marriage Bill.

AN International Congress of Societies for Prevention of Cruelty to Animals is to be held at Copenhagen in August next. The King of Denmark had consented to act as Honorary President, but has now withdrawn his promise, on hearing that the Congress will take cognizance among other subjects of anti-vivisection. The King is averse from adopting a particular attitude on this question, and his views are shared by the Danish Minister of Justice, who has now declined to act as President of the Congress.

THE Co-operative Housekeeping Scheme which has been started at Letchworth is now, we hear, showing good results.

MR. ANDREW Carnegie has made a munificent gift of eleven and a half millions of dollars to be devoted to the cause of world-wide peace. Twenty-seven trustees will have the charge of the Fund to extend the influence of peace.

THE Thirteenth Annual Meeting of the Moral Education League was held on the 10th February last at Essex Hall, Strand. The General Meeting of the members and friends to hear the annual address at 8 P.M. was preceded at 5 P.M. by a demonstration moral lesson to a class of Council children by Mr. F. J. Gould and by the business meeting of members at 7 P.M. The lesson was followed by some 200 persons and the large Hall was well filled for the General Meeting. The Executive Committee was then formed. The Annual Address was delivered by Professor C. Lloyd Morgan, F.R.S., LL.D., D.SC., (a Vice-President of the League) Professor J. S. Mackenzie, Litt, D., presiding. Professor Yoshio Nada (Professor at the Nara Higher Training College, Japan) also gave a short address on Moral Education in Japan. After votes of thanks, the Meeting was brought to a close.

Acknowledgment.

In response to our Appeal for Donations recently issued, the following have been received towards the work of the "New Reformer." We tender our heartfelt thanks to these friends and hope our other friends will come forward to help us in lightening our financial burden. We do not ask aid for ourselves, as we have given our life, mind, soul and body to God's work, and feel it a privilege to be chosen to serve humanity.

	RS.
Rev. James I. Macnair, Gooty	15
A "friend"	100
Total ...	115

TOPICS FROM PERIODICALS.

The Brotherhood of Purity

BY

Miss HILDA HOUSIN.

(*From the Indian Magazine and Review, London.*)

"The Brotherhood of Purity" was the name of a small but important society of mystic reformers and philosophers, who in the Tenth Century A.D. met together in the city of El-Basra for the purpose of effecting a work of regeneration within the then decadent Mohammedan Empire.

They were reformers, inasmuch as they required an outward purity, and courtesy of life and conduct, as being essential in those who professed the true faith of the Prophet. They laid stress on the duty of mutual helpfulness, incumbent upon all who worship "in the name of God, the Merciful and Compassionate."

They were mystics, inasmuch as they realized that no degree of intellectual facility regarding philosophical doctrines, could by itself bring apprehension of that inward vision, that true Wisdom, which it is the aim of all philosophies and religions to elucidate.

For many decades Mohammedanism had been permeated by Greek, Persian, and other varieties of philosophic enquiry. This had resulted not so much in an ever widening tolerance towards differences of opinion, and an ever deepening love of truth, but rather in an intellectual atheism which amused itself with argumentative hair splitting, while the necessity for purity of ideal and life was almost entirely ignored.

In such an environment we find the Brethren of Purity, by their lives and their philosophy, trying to instil a new and purer morality, to build a sounder and more inspiring intellectual code into the civilization around them.

"They met together to seek if there were not any way in which they might aid their fellows, and, if not, at least they would join in keeping themselves unspotted from the world they could not mend."

In their philosophy they attempted to join faith and reason, by taking from the various creeds and all that was fundamental in morality and science; thus building up a system which would include all the best and truest thought in the domains of Philosophy, Science, and Ethics. Realizing that all creeds, all systems, contain rays of fundamental Truth, which are, nevertheless, necessarily limited and veiled in their expressions, they sought to so arrange these fundamental verities that they should serve as a basis for a practical science of life, which everyone might embrace, and while extending sympathy to all around remain himself individually free.

Their teachings were summed up in fifty-one tracts, called "The Tracts of the Pure Brethren." These anonymous publications, coming out as they did just before a revival of orthodoxy—which would otherwise have swept away all traces of the former free thought—fortunately preserved in a more acceptable manner the true value, the real spirit of the age that was passing away. The authors remain unknown: Zeyd Ibu Rifā is supposed to have written some of them, and, perhaps, edited all.

Amid the many scientific and philosophical theories treated of in these Tracts, one dominant idea shines forth, that which they called "The Home Quest"—namely, the teaching concerning the return of the Soul to God: its going forth from God; its gradual return and final realization of itself as one with God, "from Whom all things proceed, to Whom all things return."

"Every member who is called must understand it [the Home Quest], and believe it with all his heart, and teach it to others, and live with his eyes towards it."

"The Soul inhabits matter only for the purpose of bringing itself towards perfection. . . . To prepare for the great Home Quest by spiritual exercises, study, self-denial, and purity of life is the great object of man's existence; thus only can he obtain rest and peace."—("*Studies in a Mosque*." *by Stanley Lane Pool.*)

They engrafted on the sterner Moslem virtues the gentler qualities of love, forgiveness, courtesy, compassion, and self-abnegation.

Their ideals of friendship were beautiful in the extreme. They held that friends were drawn together for mutual spiritual benefit; that each should supply some quality that was lacking or deficient in the other. That they should never be content with a mere personal and selfish enjoyment, leading to no higher culture; but rather that by their mutual love, aspiration, and sympathetic helpfulness, the best in each should be strengthened and purified, so that, like two flames uniting, their friendship should form one ever-increasing spiritual fire, shedding light and warmth on the darkness of the world around.

"In this Brotherhood, self is forgotten: all act by the help of each, all rely upon each other for succour and advice; and if a Brother sees it will be good for another that he should sacrifice his life for him, he willingly gives it. No place is found in the Brotherhood for the views of the outside world. Envy, hatred, pride, avarice, hypocrisy, and deceit, do not fit in with their scheme, "they only hinder the worship of the Truth.' "—(*Ibid.*)

It is significant that these Brethren, in whose teaching is probably to be traced the original inspiration of the Fatimids, the Assassins—whose name has come to commemorate perhaps the least important part of their history—the Tarmatians, and the Druses, should have left so few tangible records. We do not know their founder, and it is probable that they existed in some form or another prior to their appearance in the Tenth Century.

An orthodox Muslim pilgrim from Spain visited Baghdad about this time, and attended what seems to have been a free Conference of Religions, in which Muslims and all kinds of heretical sects—Parsees, Jews, Christians, and Freethinkers—debated together without let or hindrance: the only regulation being that argument must be based upon reason, and not upon the dogmas of any "sacred book." Probably here we have a meeting of the "Pure Brethren." The orthodox pilgrim was shocked, and did not attend more than two sittings!

Their theory of cosmogony was Pythagorean. They held that in the science of *Number* is to be found the secret of creation—a proposition which is receiving strong confirmation at the hands of modern experimenters in chemical and biological research.

The supersensual and material universe were postulated to have proceeded by Emanation from the "One"—"the Alone"—as the nine numerals proceed from the number one. The first Emanation, corresponding to number two, is Pure Reason, which seems to correspond to the "Primal Germ of Mind"—that which divides entity from non-entity—of the Rig Veda. It is dual in quality: Wisdom and Love. Proclus speaks of it as "uniting intelligible intellect to the first and secret Beauty by a certain life better than intelligence."

(*To be continued.*)

Slander.

(*From the Universal Republic.*)

What is slander?
"Tis an assassin at the midnight hour,
Urged on by envy, that with footsteps soft,
And with the dark drawn dagger of the mind,
Drinks deep the crimson current of the heart!
It is a coward in a coat of mail,
That wages war 'gainst the brave and wise;

And, like a long, lean lizard,
That will mar a lion's sleep,
It wounds the noble breast!
It is a worm that crawls on beauty's cheek,
And, like a vile viper in a vale of flowers,
It riots in ambrosial blossoms there,
And like lightning from a stormy cloud,
It shocks the soul and disappears in darkness!

Could those who are in the habit of speaking ill of their neighbours realize the terrible results of their thoughtless speech, they would surely stop their evil speaking.

How few of the supposed followers of Jesus, who said, "neither do I condemn thee!" are free from the degrading habit of slander. How many who expect to "sit at the right hand of God," "bear false witness against their neighbour?"

It is a terrible wrong to spread an evil report, even when it is known to be true, for the one spreading it, becomes a participant in the evil.

It would be a glorious uplift to the world if good deeds and encouraging things were reported of our neighbours as constantly as we now slander and spread evil reports of them. Every slanderous word evolves an evil force commensurate with the degree of malice that prompted its utterance, and it never fails to come back to the slanderer with redoubled force and scatters from thence to others, where it finds propitious soil. Once launched from its creator's mouth it does its deadly work; growing with each hepetition, gaining new accessions of evil as it goes from mouth to mouth.

The slanderer is really the guilty one, for it is he who has created the evil in his mind and sent it forth to reproduce indefinitely.

The ignorant soul destroys the good with his slanderous tongue; the enlightened soul transforms the evil with his love. Love fulfills the law of Being "Love ye one another" is the true Heaven of Being, that the slanderer cannot enter as long as he slanders.

Think first; and speak after thinking.

Playing the Game *

BY

PROFESSOR LLOYD MORGAN.

(*From the Moral Education League Quarterly.*)

Prof. Lloyd Morgan said that moral education should be preceded by moral training—the establishment of good habits in the young just as we establish them in the dog or the horse. A very large proportion of our own behaviour, and a still larger of that of children, was carried out because innate tendencies, moulded by social pressure, made us feel like so behaving. If we took that pretty complex product of school life—"playing the game"—did not the boy learn to play the game, and to feel like playing the game in a large measure under the moulding influence of custom and tradition embodied in his school environment?

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* The Annual Address delivered at the Moral Education League.

And if he were asked *why* he played the game, was not any explanation he could give in terms of ethical sanctions rather a supplementary afterthought than the really guiding and driving impulse under the sway of which he actually did play the game?

Now "playing the game," in an extended sense, was about as good a definition of the quintessence of morality as could be given. But though at first and for some time the boy played the game just because the game was going on around him, and he was a member of the society in which and by which the game was being played, we had here only the earlier phase of development. There came a time, sooner or later, when the boy framed ideals—an ideal of the game as it ought to be played. an ideal of the part he himself ought to play in it, and an ideal of the parts that others ought to play with effective co-ordination and subordination. The ethical system which arose out of the rules of the game in school-life had a living force and was in close touch with the realities of a definite phase of social development.

The difficulty with regard to ethical instruction as preparatory to playing the more complex game on the wider stage of adult life, was that, in so far as the conduct dealt with and the ideals illustrated were beyond the practical experience of boys and girls, the instruction was apt to be mere intellectual exercise. Where behaviour was concerned, the only way to learn to behave was by behaving. Fortunately the young were born play-actors. They were keenly susceptible to any vivid and dramatic presentations. It was true that the dramatic situations presented in the course of moral instruction often necessarily went beyond the actual experience of boys and girls. The game of life was portrayed on a larger scale and under more complex conditions than those of child-life. But though the child had not yet had occasion to play the game of life on this scale, he had the inborn tendency to play at playing the game. Prof. Groos had taught us that the evolutionary value of animal play lay in the fact that it afforded ample opportunity for practising modes of behaviour on which success or failure in after-life would depend. Should not moral instruction have an analogous value for the development of the child? Imaginative as he was, profoundly susceptible to the prestige of characters larger than his own, at a stage when the active and rapid growth of self-consciousness, in alliance with this innate tendency, led him to identify himself with the characters in the life drama presented, to share their elation in success and their mortification in failure, he played at playing the game and thus gained a really valid and ultimately serviceable experience.

What Counts in Life

(*From the Millgate Monthly.*)

Did you tackle that trouble that came your way
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
Oh! a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it;
And it isn't the fact that you're hurt that count
But only—how did you take it?

You are beaten to earth? Well, well, what's that?
Come up with a smiling face:
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why, the higher you bounce;
Be proud of your blackened eye!
It isn't the fact that you're licked that counts;
It's how did you fight—and why?

And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, the critic will call it good.
Death comes with a crawl, or comes with a pounce,
And whether he is slow or spry.
It isn't the fact that you're dead that counts,
But only—how did you die?

Humanity in Harmony

BY

Mr. F. J. GOULD

(*Continued from our last issue.*)

An English visitor in Brazil, Dr. Walsh, who was interested in negroes and their treatment, had (he says) been but a few hours on shore when he saw Africans occupying four steps in the social scale—(1) Despised and naked slaves, bearing burdens like horses and mules; (2) Soldiers, clean and neat in person, smart in discipline; (3) Citizens, industrious, respectable, and civil; (4) Priests in Catholic churches, devout in worship, and earnest in teaching from the pulpit. Dr. Walsh adds: "I came to the irresistible conclusion that colour was an accident affecting the surface of a man, and having no more to do with his qualities than his clothes."

Further illustrations.—The negro republics of Liberia and Haiti; Dr. Booker Washington's work at Tuskegee; Professor Du Bois's scholarship and noble ideals; the Maori citizens and voters of New Zealand; the coloured voters in Cape Colony; evolution of Northern Europe from barbarism (Britons, Danes, Germans, etc.); the wonderful progress of Japan.

There is a "language difficulty" in the schools of South Africa, and British and Dutch folk have too often taken offence instead of trying to come to a mutual understanding. For example, a Scottish father complained to the Education Department because his little girl had had a wooden collar placed round her neck as a punishment. An inquiry was made; and it was found that the parents of the children—most of them were Dutch—had very much wished that English should be taught, and hoped it might be insisted upon, even in the playground. The teacher had therefore invented the punishment of the wooden collar for any child who spoke Dutch; but the Scottish parent had thought his daughter had suffered not for speaking Dutch but for not being Dutch. When misunderstandings arise, it is everybody's duty to pause, inquire, and confer.

Books of history and travel afford numerous examples of misunderstandings as the fruitful cause of quarrel and war—*e.g.*, Catholic and Protestant martyrdoms; persecution of Jews and Quakers; American War of Independence; ill-will, now happily removed, between England and France, etc.

A German chemist, Dr. Duisberg, speaking at an American celebration of the 10th anniversary of the birth of Liebig, gracefully observed to a New York audience: "We Germans admire your wealth of soil and timber; how you drill a hole and obtain oil; your stores of anthracite, soft coal, metal-ores, salt, sulphur, phosphates for manure. We in Germany have not these natural riches, though we have much salt. Our rivers are gentle, and need dredging; yours rush grandly, and the Falls of Niagara supply you with power. Therefore you are good mechanics and engineers in order to collect your natural resources. We are painstaking chemists, and learn to make painstaking and thrifty use of the smaller treasures given us by Nature."

Geographical manuals will furnish very many instances of the variation of countries in natural resources, and the manner in which the nations exchange articles of cultivation or manufacture. The history of silk, tea, potatoes, various fruits, etc., afford interesting material.

In 1683 an English ship, *Johanna*, was wrecked near Delagoa Bay, South Africa. Three sailors escaped, and set out on a long tramp to Cape Town (then a Dutch port), carrying their most valued property. The Kaffirs treated them with much kindness, guiding the strangers on the way, bearing their burdens, and providing them with food. Such was the first and peaceful meeting of Englishmen and South African natives.

In February, 1910, a ship caught fire in the harbour at Malta, and a number of Arab passengers perished. Three Arabs lowered themselves on the side of the vessel by ropes. Two were picked up by the crew of a pinnace from *H. M. S. Glory*. The third remained hanging by the rope, in which he had become entangled. The iron hull of the vessel was nearly red-hot, and the Arab was in danger of a frightful death. Thomas Bouttell, an English man-o'-war man, swam through the rough sea to his rescue, set him free from the rope, and kept him afloat till both were saved by a boat some time after.

Thus did the Kaffirs from Africa help their English brothers; and thus did a European sailor help his brother from Asia.

The teacher may also utilize ample opportunities of reference to works of mercy—Hospitals open to all nationalities; the Red Cross ambulances established under the Geneva Convention; lighthouses and life-boats; the British relief fund at the close of the Siege of Paris, 1871; relief funds raised by foreign communities in aid of foreign sufferers by earthquakes, floods, etc. Russian and other ships of war hastened to the aid of Messina after the earthquake.

Sir Harry Johnston describes the picturesque features of old Spanish towns in Cuba—houses painted blue and white, pale green, yellow, pink, etc.; plentiful palms, bananas, mimosas, flowers; marble seats and monuments and colonnades. But the defects were rough pavements, filthy gutters, roads almost impassable. The Americans came on the scene, and, while leaving the old beauties untouched, introduced improvements—extirpation of yellow fever; hospitals, schools, libraries, roads splendidly asphalted, etc. Thus can the splendid achievements of nations be united.

Additional illustrations.—British irrigation work in India; Nile-dams in Egypt; Indian coolies rendering Mauritius, Trinidad, Guiana, etc., fruitful; Europe derived the Bible from the Jews; the pleasure with which the nations borrow fairy-tales and legends from one another, and translate one another's literature, dramas, etc.

At the Japanese Exhibition in London (1910) was displayed a picture of a memorial column erected in a pleasant grove in 1597. The pillar is inscribed with the names of warriors who fell on both sides in a war between Corea and Japan. The spirit of chivalry ("Bushido," as the Japanese would say) gives equal honour to friends and former foes. Attached to this picture was the remark: "The spirit of the Red Cross Society is exemplified here."

A similar instance is seen in the joint monument raised to General Wolfe and General Montcalm at Quebec—former enemies equally honoured by the English and French people in Canada. Nations who can thus chivalrously respect their ancient foes are on the road to the mutual regard which will finally abolish war.

The history of gold-mining in California in 1848 and following years records this incident:—Two groups of miners both examined a narrow "gulch," and discovered gold in the soil; and each claimed the ownership. All the miners of the camp rushed upon the scene, and pistols were threateningly flourished; but the wiser heads prevailed, and suggested fetching several lawyers from San Francisco, to act as counsel for and against, and as judges. The decision of the judges was loyally accepted, and the party which lost the case stood on the bank cheering at the sight of the victors busily extracting gold. This was *arbitration*. To carry out this noble principle, civilized nations have established the Hague Tribunal, and a little town in Holland has become the glorious head-quarters of the Peace Movement.

The teacher can here select examples from the records of arbitration—*e.g.*: (1) The "Alabama" case, when Great Britain willingly paid to the United States compensation (more than £3,000,000) for the damage done to American shipping by the "Alabama" vessel, which was constructed in a British port. (2) In 1908 France and Germany settled by arbitration, at the Hague Tribunal, a dispute concerning certain soldier-deserters in Morocco. (3) From 1899 to the summer of 1910 more than a hundred permanent treaties by arbitration were concluded between various nations. (See the Peace Year-book, issued by the National Peace Council, 167, St. Stephen's House, Westminster, London).

The brotherhood or harmony of mankind is beautifully symbolized in the Palace of Peace now in course of erection at the Hague. Owing to the low level of the soil near the North Sea, it has been no easy task to dig the foundations, just as the Peace Movement itself has had to struggle against enormous obstacles of old ideas and evil passions. The Palace will be adorned by gifts from many nations—granite for the base from Norway, granite for the terraces from Denmark, granite for the balustrades of the terraces from Sweden; statuary from the United States; tapestries from France; iron entrance-gates from Germany; silk hangings from Japan; bronze doors from Belgium; precious woods from South America; crystal chandeliers from Austria; pictures from Holland; a jasper-and-gold vase from Russia; two lovely vases from China; a great crucifix from Argentina (this being a copy of a cross set up on the mountainous border between Argentina and Chile as a pledge of peace); and, lastly, four stained glass windows from the British Empire.

May the whole earth become a Palace of Peace, wherein the flags of all nations will be hung with honour, and where the song of harmony will breathe the praises of the Universal Fellowship of Humanity.

Reform in the Far East

BY

Mr. SHERWOOD EDDY, M.A., Shanghai, China.

A trip through Eastern Asia convinces one that the movements which are affecting India at this time are permeating the entire life of this vast continent. From Japan to India, from China to Persia, from the Philippines to Turkey, all Asia is feeling the pulse of a new life. This is evident at once upon landing in South China. During the week of our stay in Canton we attended a meeting of the Provincial Assembly, which marks the beginning of China's promised constitutional and representative government. During the same week gambling was abolished from the Province. Although three-fourths of the revenue of the entire Canton Province came from gambling dens, the new Viceroy perceived that it was ruining the people. He issued a proclamation stating that "Gambling has gone through my people like fire and flood." He substituted other taxes to meet the needs of the Province, and on March 29th, the first day of the third moon in the Chinese calendar, all gambling houses were closed and their signs removed. A hundred thousand people assembled on the bund to watch the great procession to celebrate with rejoicing this bold innovation, and to create sentiment in favor of the prohibition of gambling. Floats carried on the shoulders of men represented in picturesque drama the ravaging effects of gambling. The figures of twelve great dragons as the national emblem of China were carried, some of which took twenty men to bear. It was a picturesque sight. It took two hours and more for the great throng to pass. It was another evidence of the awakening conscience of China, and of her demand for reform.

It was in this same city that China made her first brave stand against the opium evil and destroyed the cursed drug which was being smuggled into the Empire from India. To-day she is firmly putting down this terrible habit which is ruining so many of her people, suppressing both the production and import of opium. The Indian Government should meet her half way in her honest effort to be rid for ever of this terrible evil against which she has ineffectually protested for the last two centuries.

Undoubtedly the Empire is entering upon a new life. On landing in China one sees new railway lines pushing out into the interior. With about 5,000 miles in operation and many more projected, China will probably build more railways in the twentieth century than any country in the world, though at present she has only one-sixth the mileage of India. Telegraph wires are threading their way across the country, and wireless stations meet us upon the shore. On landing we see notices of a great aviation meeting of a company which is bringing out flying machines to sell to New China. The army has its balloon corps and modern improvements. Two thousand new post offices are unifying China. One sees motor cars in the streets, and Young China learning to ride the bicycle. Newspapers are appearing in the larger cities, and one takes up a woman's daily edited and managed by a Chinese woman. Thirteen years ago there were but two newspapers in China; to-day there are two hundred. A new literature is being rapidly created. Western civilization is permeating the Empire. The new civilization in conflict with the old is creating inevitable unrest.

China is in the beginning of a great economic revolution. Steam and electricity, the telegraph and telephone, the newspaper, labour saving machines and modern inventions have come to stay. The standard and the cost of living are rising. To raise the standard to the present state of Japan will multiply China's trade ten-fold, and to raise it to the standard of the west will be the equivalent of the creation of five Americas added to the world's trade. At Hankow, the Chicago of China, are vast supplies of coal and iron which are beginning to be utilized in the turning out of steel rails and modern machinery. China can some day place iron in Pittsburg or Sheffield, and undersell the American or English market. With the greatest potential supply of skilled and cheap labour of any nation of the world, and, as Professor Keane says, with her "supplies of iron and coal sufficient some day to revolutionize the trade of the world", China must be reckoned with in the future.

There is also a new thirst for knowledge. One stroke of the vermilion pencil of the Emperor changed her obsolete educational system, which had been fixed for two thousand years, and adopted in principle the methods of modern civilization. In the Chili Province alone there are 5,000 institutions of learning, with 40,000 new students added every year. Peking has over two hundred institutions with 17,000 students. The writer saw in one city fifty new schools and institutions of learning. Some of the decaying temples are being turned into colleges, and money that was spent in ancestor worship is being applied to education. Many of the Christian colleges are crowded and are turning away men. In Canton the writer passed by the falling ruins of the examination stalls used in the old system of Chinese classic examinations, and saw rising in the same compound the magnificent buildings of the new Normal School training 800 teachers. The new system of education will ultimately call for nearly a million teachers for the Chinese Empire.

There is a new passion for reform in China. Foot-binding is prohibited by edict, and growingly condemned by public opinion.

Some women who have bound and deformed feet are now buying large shoes to endeavour to make their feet appear larger than they are. Barbarous methods of punishment and the torture of criminals are being abolished. Though China is the only great nation which still permits slavery among its own people, and though little girls are still being bought and sold in Canton and other cities, slavery has been abolished by Imperial edict and is decreasing. Polygamy is also being done away with. Sunday is now a legal holiday. Patriotism is a modern growth. A new national consciousness is beginning to spread amongst the educated and even to the masses. It is true that the masses in the interior, as in India, do not yet know that anything is going on, for China moves but slowly. But the brain of China is aroused and the vast unwieldly body of the Empire is beginning to bestir itself.

Best of all, China is entering a new stage of constitutional government. The Dowager Empress in 1906 said, "Let there be no delay in making China a constitutional government." This was promised by 1916, and the whole machinery for self-government, with the necessary reform in education, currency and representation in popular assemblies was to be in full working order, but the people refused to wait until 1916. The Government has already shortened the time and promised a National Assembly in 1913. Two years ago the first Provincial Assemblies met, and the first Provincial National Parliament assembled this year, but China is so thoroughly awake that the people will not wait even until 1913 for genuine self-government. Delegates from the Provincial Assemblies pressed to Peking to ask for a National Assembly at once. Ten years ago this would have cost them their heads. To-day the Government is in dread of public opinion. Corrupt, inefficient, wasting the money raised by iniquitous taxation, squandering the millions borrowed from foreigners, the Government is yielding as little as it can to the people. They are standing to-day on the thin crust of a volcano. If they do not meet the demands of the growing nationalism of China, something must soon give way. In the Provincial National Assembly just held they discussed the question of the budget, and demanded to know where the money was going which the officials are now squandering. They also boldly commended the "pig-tails" which the ruling Manchu Dynasty placed upon them as a badge of subjection. In the Y.M.C.A. Student Conference this year there was not a single queue in evidence. But in the Provincial Assembly which the writer attended and witnessed with deep interest in Canton, the queues were still worn. The dignity, ability, mental grasp, poise, and conservatism of the members showed China's potential possibilities for self-government. There was an evidence of free discussion, and all questions were decided by a raising vote.

Religious liberty, while not yet officially granted, is gaining ground in China. Christianity is rapidly advancing. The Boxer uprising tried to wipe out what they considered the foreign religion, but more converts were added in the eight years following than in the first eighty years of Christian effort in the Empire. Robert Morrison began work in China a century ago, but in his whole lifetime gained only a single convert. In 1820 Milne boldly prophesied that after a century there would be a thousand Christians in China by 1907; but at the recent Centenary Conference in that year it was reported that there were over a million Christians, Protestant and Catholic, within the Empire. Sixty years ago there was not a professing Christian in Japan, and the notice boards prohibiting Christianity were in the streets. There was not a Christian in Korea, only about fifty in the Chinese Empire, and a small number in India. To-day there is a Protestant community of over 75,000 in Japan, 200,000 in Korea (who are increasing at the rate of about 30% a year), some 300,000 Protestant adherents in China and a million in India. The Christian community in China has doubled, on the average, every seven years, while the old religions are losing ground. A new spirit is permeating the Far East. The East and the West are meeting for the welfare of the world. Social reform is steadily gaining ground throughout Asia.

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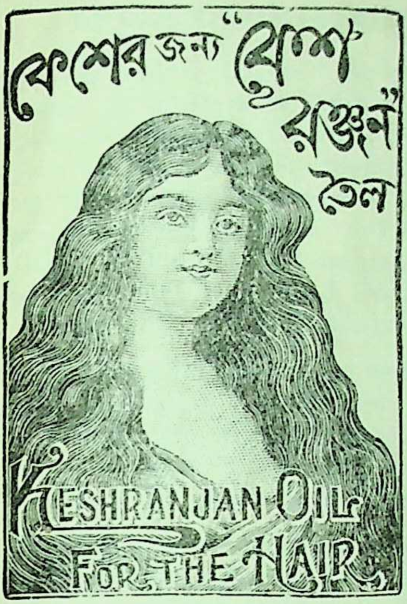

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The New Reformer

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Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

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THE NEW REFORMER

Vol. V] AUGUST, 1911 [No. 5

THE BLESSINGS OF LIFE

BY

THE EDITOR.

ARISTOTLE divides the blessings of life into three classes—those which come to us from without, those of the soul and those of the body. Schopenhauer, the German philosopher, reduces them into three distinct classes :—

1. What a man is : that is to say, personality, in the widest sense of the word ; under which are included health, strength, beauty, temperament, moral character, intelligence and education.

2. What a man has : that is, property and possession of every kind.

3. How a man stands in the estimation of others : by which is to be understood, as everybody knows, what a man is in the eyes of his fellowmen, or, more strictly, the light in which they regard him. This is shown by their opinion of him ; and their opinion is in its turn manifested by the honor in which he is held and by his rank and reputation.

Simonedes said long ago,—"Health is best for mortal man ; next beauty ; thirdly, well-gotten wealth ; fourthly, the pleasure of youth among friends." The Right Hon'ble Lord Avebury describes health, books, friends, travel, education, and art as the pleasures of life.

Of these elements of happiness, Schopenhauer thinks, "a noble nature, a capable head, a joyful temperament, bright spirits, a well-constituted, perfectly sound physique, in a word, *mens sana in corpore sano*, are the first and most important.

A poet says :—

"Why need I strive and sigh for wealth ?
It is enough for me
That Heaven hath sent me strength and health,
A spirit glad and free :
Grateful these blessings to receive,
I sing my hymn at morn and eve."

Health, is no doubt most important and it is placed first by every one. Without it we cannot enjoy any other blessing. With it, we could enjoy everything else. It gives us activity, strength, cheerfulness ahd happiness. *Strength and Beauty* are the results of good health. The possession of beauty does not lie in our power but it is, as Ovid said, "a gift bestowed by the Gods." In these days, we do not attach much importance to beauty, however good it might be for women. A Greek philosopher said: "Beauty is good for women, firmness for men."

Temperament and Character.—Next in importance come a joyful temperament, good spirits and a noble nature. They are the direct cause of happiness. The genial flow of good spirits knows no sorrow and a guilty conscience knows no ease. The guilty man may pretend to be happy and make boast of his wealth and his mighty enjoyments. But they are all delusions. It is true that in this world we have to encounter many difficulties and troublesome things. The cheerful man cares not for them and complains not of them just like the busy bee which, instead of complaining about the thorn on the branch, buzzes on selecting the honey and quietly passes where it is not. The glory and privilege of a good man consists in the testimony of his own mind. His conscience is always at peace. He has bright thoughts and happy memories and is loved both at home and abroad. He could say with the poet :—

"My mind to me a kingdom is ;
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind :
Though much I want that most would have,
Yet still my mind forbids to crave.

I see how plenty surfeits oft,
And hasty climbers soon do fall;
I see that those which are aloft
Mishap doth threaten most of all;
They get with toil, they keep with fear;
Such cares my mind could never bear.

I laugh not at another's loss,
I grudge not at another's pain,
No worldly waves my mind can toss,
My state at one doth still remain:
I fear no foe, I fawn no friend,
I loathe not life, nor dread my end.

Content to live, this is my stay;
I seek no more than may suffice,
I press to bear no haughty sway;
Look, what I lack my mind supplies:
Lo, thus I triumph like a king,
Content with that my mind doth bring.

Intelligence and Education.—Schopenhauer seems never tired of repeating that happiness consists for the most part in what a man is in himself and that the pleasure he derives from these blessings will depend entirely upon the extent to which his personality allows him to appreciate them. If a man has no intellectual wealth, he reduces himself to the condition of a brute. He has to battle with boredom and is, therefore, obliged to adopt all sorts of low and mean pleasures. He is obliged to find satisfaction in eating food, drinking wine, taking prolonged rest and sleeping till sunset. Or he must spend his time in walking, playing cards, or lawn tennis, dancing or riding. His other resources are his sensual appetite and low company. He is quite unfit for the pleasures of sensibility, such as observation, thought, feeling, or a taste for poetry, or culture, or music, learning, reading, and philosophy and the like which God intended for every one calling himself "man." It is Macaulay who wrote: "If anyone would make me the greatest king that ever lived, with palaces and gardens, and fine dinners and wines, and coaches and beautiful clothes and hundreds of servants, on condition that I should not read books—I would not be a king." Therefore, as Schopenhauer says, the happiest destiny on earth is to have a rare gift of a rich individuality and more especially to be possessed of a good endowment of intellect.

Wealth.—The majority of the people of this world make wealth the goal of life and thus plunge themselves in the big ocean of pain, worry and sin. Wealth may be a powerful means of doing good. It can supply the needs of man and keep him independent. But millions are not required for our own food and raiment and no beggar in the world wants the help of a rich man to the extent of a million for the sake of his real necessities. It is out of pure ambition men set their eyes upon amassing an infinite amount of wealth. They seem to say they want money to ensure their own safety and those of their descendants till the last day of judgment. No doubt, there are fools in the world to admire riches. It is simply absurd, as we shall show later on, to lose all the pleasures of life on account of this admiration. The poor are not troubled about the riches of the great. They are not daily thinking of a Carnegie's wealth. As soon as their belly is filled they are quite satisfied and care for nothing else.

Possession of wealth does not mean happiness. Happiness, like the kingdom of heaven, is not a locality but a condition. It is a spiritual state and depends little on external circumstances outside our personal control. The poet says :—

"It surely is a wasted heart,
  It is a wasted mind,
That seeks not in the inner world
  Its happiness to find.
For happiness is like the bird
  That broods above its nest,
And finds beneath its folded wings
  Life's dearest and its best."

Lord Avebury, himself a man of wealth, says : "There are three things which money cannot buy—health, happiness, and peace. On the other hand, if they are beyond money and beyond price, every one can secure them if he chooses for himself. Two of them indeed money tends often to steal away—health, by the temptations of the table, and peace, by the fear of loss." *Parva domus, magna quies.* (There is more rest and peace in cottages than in castles.)

The high position alleged to be given by wealth is thus described by Schopenhauer: "On the stage one man is a prince, another a minister, a third a servant, or a soldier or general, and so on,—mere external differences: the inner reality, the kernel of all these appearances is the same—a poor player, with all the anxieties of his lot. In life it is just the same. Differences of rank and wealth give every man his part to play, but this by no means implies a difference of inward happiness and pleasure; here, too, there is the same being in all—a poor mortal with his hardships and troubles. Though these may, indeed, in every case proceed from dissimilar causes, they are in their essential nature much the same in all their forms, with degrees of intensity which vary, no doubt, but in no wise correspond to the part a man has to play, to the presence or absence of position and wealth."

Honor.—Men in the world find great pleasure in standing high in the estimation of others. The idea of winning the praise of men has been the cause of the greater part of the miseries of this world. Are not these men whose opinions we covet men like ourselves? Are not the thoughts of most people of the world superficial, their ideas narrow and mean, and their opinions perverse and full of error? Why should we foolishly attach so much importance to these opinions? The glory which we, men, give or receive from one another is very feeble or perishing and we will never be the better nor worse for what these people say of us. Their praise will add nothing to our virtue, nor does their dispraise mar its beauty. We are good or bad according to our actions and the judgment of God make us. We need not care for the praise of men. It is God who should be pleased with us. Let us, therefore, do good and rely upon God alone.

Friends.—No doubt we can derive great pleasure from real friends. But there are very few of them in this world. Most of our friends envy us and wish for our downfall. These remarks will hold good as far as the elderly people are concerned, but there is some truth in the pleasure of youth among friends.

The Bible compares life to a dream, a sleep, a shadow and so on. The ancient Greek philosophers took a gloomy view of life. To Buddha all life seemed a sorrow. Poets entertained a similar melancholy view of life. Is there then no good in this life?

There is no doubt pleasure but it is closely interwoven with sorrow. To the worldly-minded man the world is good, but to the saint it is not a very agreeable one. The social conditions of life are wrong. Selfishness and hate reign supreme. If only Love takes their place, earth would become heaven and God's purpose in creation would be realized.

'Nerves'

BY

COL. T. F. DOWDEN.

Nerves appear to the workman to be the wires through which the electric current flows, and to be subject to wear and tear, from the work thrown on them.

Whether the structure or quality of the material of nerves is liable to suffer from overwork, bad quality of it, or poisonous matter affecting them, is a question Physicians can doubtless answer.

To the co-operative workman it seems as if the material of nerves was of less importance than the quality and quantity of the Thoughts that pass through them in the course of the day's work. He thinks it is this that causes the wear and tear to both mind and the body, which if not recuperated as incurred, by change of thought for the mind, and rest for the body, causes sickness for which the 'Nerves' are blamed.

When we come to this, we must rely on our friends to show us the way to a cheerful change for the body, and resign ourselves to their guardianship till we recover our spirits.

But we shall enjoy our hard-earned leisure all the more, if we may meanwhile find out how to combine economy of nerves with our other more material economies, which we have thought of greater importance, but which thus brought on ill-health.

Viewing the Quality and Quantity of the Thoughts that pass from the Mind through the Nerves to the Body, as the measure of the wear and tear producing 'Nerves', the Workman with experience bases his cure on a statement of the *Three Leading Thoughts*. which must prevail in the mind, to secure efficiency and economy of the Nerves, and a satisfactory result in work.

THE THREE LEADING THOUGHTS ARE :—

Love. *Trust.* *Forgiveness.*

(1) *Love.*—Apart from Passion, this is the feeling we can realize in our hearts and minds, of the Power and

Love of God, which animates not only ourselves but the whole Universe. If we love God, we must harmonise our Thoughts with His; they are not for ourselves alone, but equallyfor the Neighbour. We must then love the neighbour who works with us, as God loves us both.

(2) *Trust.*—The economy and efficiency attaching to this, in regard to the Nerves and the conduct of work, is established by two things:—

First :—The recognition of a 'Truth,' *i.e.*, that a current of '*Good Thought*', will infallibly overcome a current of 'Evil Thought'. We have power, through the Will, to send either current towards a person. The former strengthens our Nerves for further work, the latter weakens them.

Second :--Though a fellow worker may be tempted to betray a Trust reposed in him, and we may in consequence suffer some material loss, it may be out of all proportion to the wear and tear of Nerves from doubting him while he works for us. If he fails in his Fidelity, he knows that his Honour and bread-earning employment are gone. We may therefore save our nerves, by dismissing *Doubt*, and crediting helpers with good intentions, though they may err in their judgment.

(3) *Forgiveness.*—We all aim at doing Good, and working with efficiency and economy. But we make continual mistakes in our judgment, which affects not only our own Work and Nerves, but also those of all working with us. Our Plans, Methods or Manner may be faulty, and efficiency and economy suffer through misunderstandings. But Nerves are at once relieved by forgiveness of 'Errors', and confidence that pardon in advance, constituting 'Grace', is part of the working policy.

Working by Grace, hearts are opened, ideas freely flow without fear of offence, and people will not be timid to take the 'Initiative', prompted by the time and occasion. We are relieved of some of the burden of the work, and will not suffer in the long run, if we have not chosen our helpers badly. By hasty condemnation, ill humour, and destructive criticism or by ill-timed interference, we cause Fear; and a wholesome initiative will not be taken on our behalf. We then begin to think people are working against us, whereas the fault lies in the attitude of Mind we approach others in, and the System of working we adopt.

The malady of 'Nerves' then arises like 'Fear', from not quite knowing how to cope with the circumstances and work which confront us at every moment of our lives. We, however, are on a secure foundation with our 'Three Leading Thoughts'. With these uppermost in our minds, information and assistance will pour in from every quarter; our Sins and Errors of judgment are 'forgiven'; we work in peace and harmony with the world, and become really Efficient'.

The Temple of Soul

BY

MR. JOSHIPARA V. PRASAD, B.A.

The mighty Pyramids of the Dark Continent, the magnificent Taj of Ind, the tremendous Wall of China, almost baffle the genius of the most skilful architect and overflood the traveller with feelings of unutterable admiration. Who cannot but be astounded to see the stupendous monuments of by-gone ages? Defiant against the silent and slow but unerring work of wind and water, they glory in their peerless position. What hand had the untiring patience to pile stone over stone, brick over brick, on an inconceivably deep foundation? What hand had the nice delicacy of carving out the rugged offspring of the mines so much so as would escape all visual analysis? What hand had the strength to cement stone with stone to miles and miles of length? Ah! And what head did plan all this? Did not the idea shoot itself only to be consumed away in its own grandeur and tremendousness of aim? Surely, it was the human head that planned, and the human hand that worked. Human works astonish humanity—some because of their immensity, some because of their profundity, some because of their nicety! To take account of the digging of the railway lines through the rocky patterns of stubbornness, of the scooping of the docks far into the watery representative of irrepressible wrath and fury, the arching of bridges over the dreadful torrents of foaming floods and what not, would carry us far away from the subject. But ah! There are fifteen hundred millions of rational living temples—God knows how many inanimate and irrational ones—the handiwork of Providence, the workmanship whereof is surely an infinite problem for humanity to solve. A single human palm perhaps contains workmanship more delicate, more profound, more astonishing than any work, great or small, on the earth that human head has planned or human hand has executed. The physiological machinery of the brain is indeed a mighty 'maze yet not without a plan.' And lo! the marvellous mechanism of the living temple we talk of is but of the very earth we inhabit—the dust we tread on; for, says the Lord, 'Out of the dust I created the body.' A single delicate finger what does it mean! Picture a person to your imagination with a single finger say accidentally cut, and you will at once realize what it means in the beauty, the symmetry and the utility of the whole mechanism. There struts a doctor and he affixes a smooth rubber finger instead. Poor imitation! Science may well laugh at its own finitude! The little eye with a rolling pupil delicately pencilled! What infinite possibilities does it contain? An imperceptibly small particle of dust produces unbearable pain in the eye. The brain, it is already suggested, is a marvel of marvels! The tiniest part of the Temple of Soul has its own place of fitness and harmony that man may admire, and admire for ever. Painters may paint and writers describe; doctors may mend and poets praise—the bodily mechanism is a mystery all the same. The greatest triumph of science—which is yet a hoped-for possibility and not a realized fact—will end with a thoroughgoing analysis. I don't think I am pouring cold water over the rising enthusiasm of the scientific spirit by remarking that synthesis with regard to physical organism, as such, is beyond all human capacities. Well then may the Psalmists exclaim 'How fearfully and wonderfully are we made?' 'God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul'.

There lies a corpse with the same eye and the same finger and yet it is a mere corpse and no more; the pupil rolls not, the finger moves not. Gone is the breath of life.' Departed is the living soul and the Temple is but a profound void, dreadful and dull. Does this not then point out that the body is but a frail superfluity, a burdensome environment, an unnecessary encumbrance, which it is the greatest aim of the soul to shake off? Like a lark cleaving the dark low-hung cloud, the winged soul may penetrate through the earthly encumbrance and roam freely in the azure blue.

Next the suspicion arises, whether it is not folly to care very much about the Temple, whether it does not behove us to keep our eye to the image within, whether physical exercise, regular diet, cleanliness, minute treatment of diseases and the hundred and one means employed for the preservation and development of the body are not all useless, unnecessary and unjust.

Pause and consider! It is in the Temple that the soul is duly honoured and elevated. It is in the cage that the sweet birds overcome their wantonness and learn to fly in the spacious sky only to return to their master. The greatest and the truest sort of freedom lies verily in self-control and self-control presupposes physical organism. It is on the platform of the body that the soul can play its enlightened part and sing sweet notes of life and love that the angels may descend from the heavens to hear with rapturous delight. To us human beings a soul without a body is but an abstraction, perhaps empty of meaning. Even with body different persons conceive of soul in different lights. To one who has reached a stage of spiritual progress the soul by itself is an ultimate desideratum, is, in the language of Kant, a thing-in-itself, a *noumenon* which we may aspire after, if only we could, as an ideal. In Platonic language, it is the Idea—the Eternal, the Self-subsisting, the Permanent—which because of the very attributes is only a transcendental possibility.

At least on the earth we inhabit, then, the body is an indispensable concomitant of the soul; and as the saying goes 'the beautiful body hides a beautiful soul.' We sometimes read in novels of beautiful bodies environing fiendish souls. But who can doubt that they fall much short of what may be termed real 'Beauty.' It needs no far-reaching stretch of imagination to conceive the face as an index to the unseen volume of the heart; the eye as an eloquent exponent of the nature of the soul within. If the body then is really and unmistakably the index of the soul, does it not logically follow that the development of the soul presupposes the development of the body. This healthy correlation of body and soul cannot be too much impressed upon those who sincerely aspire after spiritual upliftment.

The whole history of philosophy from Thales to Hegel is but a record of the attempt to understand spirit and matter in true light. At one time we find undue prominence given to matter and the whole atmosphere filled with materialistic ideas; at another time we find the same thing with regard to spirit. It was with the birth of the great revolutioniser of philosophy—Kant—that an important and critical step towards the right understanding of the dualities as subsisted and conceived by the principle of unity was taken; and he even could not completely overcome several of the enormous difficulties that lay in his way. The *alpha* and the *omega* of all true philosophy must point out that in the world we live in, matter and spirit are inextricably correlated and that we cannot even conceive of one without being distinguished from and at the same time referred to the other. Matter and spirit, body and soul are indissolubly involved one in the other; denying one of which is not giving prominence to the other as might be supposed, but annihilating it. Like the will-o'-the-wisp in Goethe's allegory we strike out the veins of gold that make the clay image stand. These statements will be found sufficient for a careful thinker to be conscious of the fact that it is in the body only that the soul can develop its best and that, therefore, minute care for the development and health of the body is a supreme need of humanity which it is not only a folly but almost a sin to neglect.

The Temple of Soul, then, may well engage our careful attention every now and then. The neglect thereof, we have seen, shuts out the possibilities of the image within being enriched and elevated.

'All talk,' an objector may say. 'Is it not said in every religion that man should not care so much for body as for soul? The body is everywhere spoken of to be the ground of all evils. Does not Hinduism preach *tapas* or asceticism. Does not Christianity speak of the soul oftener and more nobly than of the body? Does not Mahomedanism seek emancipation from the thraldom of the body?

Let us consider. Freedom is already said to be impossible to be acquired except through the body. Let us make this point clearer; and in doing that we shall have to consider briefly the relation of our body to the whole universe.

Man is truly said to be a microcosm. The human body is but the universe in miniature as the human soul is the counterpart of the World-Soul---the all-embracing Providence. In the tiny little body of a child are to be found all the fundamental materials as it were of the gigantic constitution of the universe. The Hindu religious philosophy for instance sets apart five things as the typical elements in the universe and points out analogies thereof in our own body. What are they? *Prithivi* or earth, *Ap* or water, *Tejas* or light, *Vayu* or air, and *Akasha* or space. The corresponding analogies in the human body are the olfactory sense, the palate, the eye-sight, the tactual sense and the auditory sense, respectively. In fact, distinctly or indistinctly every religion admits of a correspondence between the human body and the universe. Now, then, divest yourself of the idea of universe absolutely—of the idea of your own body also, because your body is but a part and parcel of the universe, and what remains of Godhood in your conception? Surely nothing! The psychology of the human mind defies any conception that may be supposed to belong to the world of *noumena*. Either the doors of the human brain are shut against it or else it must perforce dress itself with the garb of matter as it were. The same is the case with regard to the relation of body and soul. As we conceive of God as the Creator, the sustainer, the upholder and what not of the universe, so too we conceive of the soul as the sustainer of the body. If the soul then is a meaningless abstraction without the body, freedom of the soul must mean either nothing or, if anything, such as could be compatible with its having the abode in the fleshy prison-house.

(To be continued.)

The Law: A Poem

BY

Mr. WALTER SCOTT HASKELL, Berkeley, Cal.

God made the law? As well declare
That law was after-thought,
That He was creature without rule
Before the law was wrought.

Couldst give it form, a formless thing,
A force without a shape?
And still the law wouldst be unformed,
Nor measured with a tape.

Time, formed from out Eternity,
Is product of the law.
His will, coeval and at one,
In worlds that no man saw.

Law was, and is, and always was,
For 'tis no thing apart;
'Tis the inscrutable unknown
That dwells in every heart.

Upwells the heart from deeper springs,
Spontaneous comes desire;
Effulgence of the Mother thought,
Unfashioned law the sire.

Marriage—What is it? and What of it?

BY

Dr. J. M. PEEBLES, Los Angeles, U.S.A.

In opening your excellent magazine, the NEW REFORMER, and casting my eyes carefully through your editorial notes and paragraphs, I noticed the account of "a child widow marriage"—the girl-child, ten years of age, married to a widower—a man thirty years of age. This announcement shocked me. What, I said, a girl of ten years married—and possibly a mother at or before eleven years of age? Children giving birth to children? To the physician and the psychologist, such a state of affairs is not only abnormal but absolutely horrible.

Who is this man Lala Haridas, of Narayanganj, thirty years of age? Is he a man of reputed common-sense? Does he know anything of generation, heredity, physiology and prenatal life? Did he marry for love, pure love; or for pleasurable gratification and the lusts of the flesh that open the gateways to the hells?

Nature is an inexorable master. Her laws are immutable. Her voice is, Obey and live, or transgress, suffer and die—die premature deaths.

Passion, selfishly inflamed passion, should have no thought in the sacredness of marriage. The majority, even the most civilized in the land, marry too young. From twenty-five to twenty-eight is the proper time for young men, and from twenty-three to twenty-six for the young woman. Previous to these periods they are not formatively firm and mature.

Physicians probably know more than the majority of mankind, of the unhappiness in wedlock. This mental wretchedness is often hidden in closets under padlocks; and women are usually the greatest sufferers. Some men are not only family tyrants but sexual monsters—the shame of manhood.

Children of seven, eight and nine in tropical climates, should be warned against the secret habits and generative abuses, by parents or physicians. Ignorance opens many doors to vices. Early marriages are the outgrowths of either ignorance or morbid passions. To marry for position, for wealth, for convenience, for policy, for gratification or any other motive unhallowed by purest love originating from the divine Ego and manifesting itself through the frontal and top brain regions, will prove to be a broken reed—a vanishing dream.

The syphilitic, the epileptic, the leprous, the scrofulous, the consumptive, the nervously jealous and sickly, have no moral right to marry, to breed and so perpetuate by the laws of transmission, their mental and moral imperfections and physical diseases.

The reproduction of species is natural to the earthly plane. The elephant brings into the world but one of her progeny at a time, but this is an elephant. A pair of spiders in the course of a year in hot countries produce their millions. Rabbits are very great breeders. They seemingly reproduce because they have nothing else to do.

Many marry because they seem to have little or nothing else to do. Some marry from motives much lower than nothingness. Marriages on the Adamic plane, the union of two hearts in one, are right and honourable. The purpose should be mutual helpfulness and the replenishing of the earth with a superior race.

Under present conditions there are too many children born. The motto should be, "Fewer and better ones." It is reported that some of the ignorant among the African tribes are unable to count the number of their tawny children. Dwellers in the lowlands of Holland, and the Irish peopling the south-west port of Erin's Isle, have very large families. Seers, sages, and philosophers generally have few and often no offspring. They beget ideas rather than *flesh forms.* Having moved up from the back kitchen portion of their cranial organization into the front and coronal, they live in these higher departments, the soul's parlors. Where there is wealth, culture, harmony, and spirituality, the music of happy, healthy children's feet makes homes all the brighter and happier. Such intelligent parties having reasonably and wisely replenished the earth, soon become, through the law of evolution, the first-fruits of the resurrection harvest, pairhood ultimating in brotherhood and this into the angelhood of universal love—love such as obtains in the celestial heavens.

Life, manifest in and all around us, proceeds from and depends upon antecedent life. Living souls are not artificial products. Chemistry does not create. Spontaneous generation died in being born. Human babies are not shaken out of chemical test-tubes. They are innocent entities plus moral consciousness and the possibilities of seraphic unfoldment. That souls eternally pre-existed is true. Entities and atoms are equally conscious on their respective planes. The latter attract, approach, marry, separate, because of some stronger electro-attraction. But thinking men and women, standing upon the very apex of earth's organic pyramid, are rational and morally responsible. Better things, therefore, are expected of them.

As thinking rational beings, they should think rightly, reason rightly, live rightly, marry rightly, generating a superior race. I am writing as an idealist rather than a materialist, wedded to matter, force and pleasure.

Every marriage should be of ripe maturity and holy— a blending of two congenial souls; and every conception should be immaculate, prompted by love and an uplifting purpose, expecting a Krishna, a Christ or a Gauranga, symbolizing purity, progress, universal brotherhood and a glorified humanity.

Cleanliness

BY

MR. DOLATRAM KRIPARAM PANDIYA.

Cleanliness of the body leads to cleanliness of the mind. Cleanliness of the mind leads to the clear perception of the great truths, all converging into the one great unalterable sublime truth. Such a perception leads to the disillusion of many false beliefs accepted as truths by an ignorant and arrogant ego infatuated by and revelling in what after all is the misery of its finite circumscribed sphere. The end of disillusion is the beginning of that perfect bliss which is the privilege of a few who feel and see all in one and one in all.

Cleanliness of the body is thus fraught with great potentialities for the emancipation of the soul from the thraldom of illusory and ephemeral things or nothings of his own making. It has, however, its present advantages far outweighing those of wealth, power and fame. It is a great and infallible restorer and preserver of health so necessary to the rich and the poor, the young and the old. The habit of cleanliness when once attained keeps melancholy at arm's length and suffuses the physique with refreshing vitality that far exceeds the joys of sublunary gains.

Firmly believing it to be the safe and sure road of present happiness and future beatitude, the Hindu sages of old have preached the gospel of cleanliness with a fulness of detail, vehemence of argument and monotony of reiteration, which though irksome to the impatient, forces the conviction of the gravity of the subject and the earnestness of the writers into the minds of unbiassed thinkers. The sages of the West have also time and again proclaimed that cleanliness is godliness or next to godliness. Modern science is no less emphatic in declaring the extreme importance of cleanliness for the mitigation of disease, extirpation of dangerous bacilli and prolongation of life.

Thus there is a complete unanimity of opinion regarding cleanliness among the Easterns and the Westerns, the ancients and the moderns. And yet, strange as it may appear, cleanliness as a duty is hardly appreciated and rarely performed even by those who ought to know better and set an example to the rest. Even when it is performed it takes the form of outward whitewashing of unremoved uncleanliness. A spotless coat may conceal a dirty shirt, a fragrant essence may subdue the bad odour of the unclean body, and a rouge may temporarily hide the crow's feet on a youthful face. But if these ruses and temporary shifts succeed in imposing upon the short-sighted eyes of superficial observers, they are powerless to arrest the sure working of the inexorable laws of nature. Nature is not to be outraged with impunity. Neglect of the laws of hygiene may escape the watchfulness of man and the punishment of man-made laws, but it can never be concealed, compounded or condoned before the stern tribunal of inflexible nature. No amount of outward veneer deftly applied and carefully continued can obviate or mitigate the evil consequences of uncleanliness.

Everybody bewails the preventible loss of health or life which retards the social and economic progress of the country precisely at a time when every pulse is beating with a newborn enthusiasm for the regeneration of society. But very few appreciate the terrible massacre of innocents along with the guilty due to the neglect of simple and easy rules of hygiene. It is not given to all to trace the origin of a variety of insidious diseases, to diagnose or remedy them, but it is not beyond the power of everybody, if he has the will, to rear and keep up by the constant practice of cleanliness, a robust constitution capable to arrest the subtle march of disease, to repulse it with force, or at best to bear it till removed by the doctor.

As a rule all human organisms are clean. They are kept clean by nature. In this respect nature is a great and universal scavenger whose chief elements, namely, earth, water, air and heat are constantly engaged without rest or respite, in the huge task of removing uncleanliness. The exigencies of life, as understood by almost the whole of self-loving humanity have laid it under certain restraints as regards housing, clothing, feeding and similar other subjects. The sins of omission and commission committed in these matters are, in themselves, the originators of uncleanliness. But science has discovered and promulgated means and remedies whereby man-made uncleanliness can be removed by man-made exertions.

Cleanliness can be maintained by the daily removal of the recurring impurities of the body, the clothes and the house. A regular bath in fresh water and the bright sunshine is not a costly or difficult affair. Nor is the free and full inhalation of pure air a tax on the purse or profit of mankind. But such is the inveterate perversity and ignorance of man that he will spend his thousands and waste his time and energies to conceal his impurities by temporary shifts of questionable utility, but he will be loth to take to the most simple and yet the most useful method of removing uncleanliness of the body. If only half of the care and attention that are bestowed upon the face and those outer parts of the body that come under the public gaze were transferred to the rest of the body, and if free, plentiful and invigorating elements are utilized in place of external applications of a shadowy nature, human organisms would cease to be the breeding grounds of dangerous germs which spread disease and accelerate death.

The same unreasonable partiality for externals at the cost and to the neglect of utility is manifested in the matter of clothing and bedding. A white and spotless sheet conceals an army of bugs, fleas and similar other vermin in the bedding. It is never sunned and rarely aired. It is moistened by perspiration and dried up by dust. In return it supplies its occupant with a bad odour generated by the combination of the blood of bugs, oily applications of the body and saliva of the mouth. What is the use of artistic cots and sofas groaning under the weight of thick beddings of costly silken material if all these are inhabited by germs and vermin that steal out in the night and suck up the life-essence of the one being for whose rest and recreation they are made. What again is the loss in making them, what indeed they are meant to be, caterers to the benefit of man! But man has his eye to the faults of others: he finds time to quarrel with his neighbours: he obtains opportunities for indulgence in jealousy, anger, avarice: he gets leisure enough to be an active member of the school for scandal; but he has no time to convert his bed of living thorns into one of invigorating roses by the simplest method of allowing the myrmidons of nature to do their work of cleansing. In the matter of dress also, the garments that touch the body are kept in such a condition that they can fully collect and freely disburse every sort of conceivable dirt. Meant to be safe barriers against all external contaminations, these undergarments have to remain innocent of water and sun for weeks together. They are less costly but more useful, less showy but more substantial. They cannot show their wearers to the best advantage, like coats with cuts, cuffs and colors, but they have the inestimable advantage of preserving the cleanliness of the body, if only they are allowed to avail themselves of the free services of water, air and sun. But it seems that the average man has a greater fascination for an artificial life meant for the delectation of others than for the usefulness of self. Hence the spectacle of outward cleanliness concealing inward uncleanliness.

The house is the place of refuge which the necessities of mankind have designed, maintained and improved as a shelter from the inclemencies of elements, enmities of man or attacks from beasts. It is a fountain of security which drives away care, fear and restlessness. The sense of ownership and security which it begets is refreshing, and given time the rule inevitably will be in the hands of those who are then the strongest, so nature also has allotted superiority of strength to superiority of intellect and character; and in deciding that the weaker shall obey the more powerful, she is in reality saving them from themselves, and then most confers true liberty when she seems most to be taking it away. There is no freedom possible to man except in obedience to law; and those who cannot prescribe a law to themselves, if they desire to be free, must be content to accept direction from others."

In support of the statement that the imperial policy of England has resulted in the well-being of the governed, I shall bring together two independent critics who can scarcely be suspected of being the tools of power. Mr. Wells, the great American economist, makes the following observations regarding the Britsh rule in India :—

"To-day the humblest Indian peasant is secure in the possession and control of his property, and if wronged in any way can appeal to, and find protection in, the courts which England has established. As one result of this policy the buried treasures of India are beginning to come forth and seek investment in England's interest bearing securities. Under native and Mogul rulers, the assessment on land averaged about twelve shillings per acre. To-day the land-tax of India, which the Government has been obliged to maintain for general revenue purposes, does not average more than two shillings per acre.*

Under native rule the population of India was kept down by war and local feuds to a great extent; but under the British rule of peace it has increased.

A recent writer stated in the *Morning Post* of London that when he was in Sholapur in 1832 he found the ryots so preyed upon by the money-lenders that they were paying, or trying to pay, interest on loans at a rate settled on the system of payment in kind for advances of grain, that actually amounted, on careful examination, to 300 per cent. It was "2½ seers at harvest time to 1 seer at seed time." Interest on money loans at the same time was "100 to 150 per cent. compound." "Many ryots had bound themselves over on scraps of paper...for service to the creditor for a certain number of years, or for life......ordinary debtors were liable to various kinds of torture." Now, as to interest on loans the British Government has instituted a system of small agricultural loans by the State at a payment of six per cent. interest for the benefit of the farmers, while the British Courts of Justice flatly refuse to countenance the enormous demands of the creditors, and on suits by creditor against debtor decree payment at a moderate and reasonable rate...To our door is sometimes laid the poverty of the Indian labourer and small farmer, but I think it must be admitted that England has tried to assist him, while the native governments uniformly neglected his interests.

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* It is instructive to look back to India before the advent of the British : Tavernier remarks :—

"The peasants have for their sole garment a scrap of cloth tied round their loins, and are reduced to great poverty, because if the governors became aware that they possess any property they seize it straightway...You may see in India whole provinces like deserts, from whence the peasants have fled on account of the oppression of the governors."

Has anything like this ever been done by any other civilized and christianized Government?

The present population of India would not have found food under any previous Government of that country; and its very existence has been made possible only through the condition of food production and distribution established by England's Government.

In short, there is no Government in the world whose administration is more honestly conducted, and which is doing more for the material good of the governed, than the present English Government of India."

Another criticism proceeds on the following lines:—

The fact is that the Indian Government is an honest, upright administration, striving to do its best under exceptionally difficult conditions.

The Indian Empire is so vast, its elements so heterogeneous, its races so dissimilar, its sociology so complicated, and its economic conditions so varying, that the wonder is that a handful of aliens can govern at all. That they do govern, and govern generally in the best interests of the multitudinous races of that great country, is a matter of common knowledge to all who really *know* India—that is to say, to those who have lived many years in the country, as well as those who, as students, have honestly tried to become acquainted with the real facts by studying the works of competent writers.

In regard to its *personnel*, the Indian Government may be, and is, justly proud. In the ranks of the various services are to be found thousands of men who exile themselves from their native land at an early age, and spend practically the remainder of their lives under such abnormal, climatic and social conditions, for which no pay, however good, can possibly compensate.

Owing to the extraordinary conditions which prevail in India, these men are necessarily often invested with administrative powers which are undreamed of in this country (England), and which, indeed, English officials would not care to assume; yet it is astonishing with what remarkable moderation they exercise them.

Strenuous in their lives, patient under bodily ills induced by a bad climate, constantly practising self-abnegation for the public good, working longer hours than any officials in this country would care to work; longer, indeed, than any English Government would dare to ask its servants to work; the Indian officials may justly be regarded as perhaps the best administrative body that the world can produce to-day.

What would probably follow if the English left India for the Indians? The following extract from an article in the *Cornhill Magazine* will prove as graphic as it is true to the word.*

"To the old Sikh, with his family tradition of war, the lure of young Bengal has as yet little attraction. The English beat us, and we and they beat the Poorbeas; now who are the Bengalis that they should preach to men of the sword?—we still know our masters with whom we share the Army...........Pah, Bengal! If the English leave the country, we would see to it that there be neither a merchant nor a virgin left in Bengal in a month. From which saying, again, I saw why India needs the English, chatter the B.A.'s never so wisely. The good English must keep the peace for the millions who cannot keep it for themselves.........And once again I saw clear that a country of conflicting races and religions needs a rule that has at its back the drawn sword and the galloper gun."

(*To be continued*)

Our Best

BY

MRS. ESTELLA BHULINGER, Los Angeles.

How often in our anxiety to accomplish many things we find to our great disappointment we have accomplished little, because we tried to do too many at once. We have only one time, that is to-day, therefore it behoves us to make the most of to-day. We ofttimes find that while we concentrated our minds and dreamed of the golden to-morrow, we failed to do well the duties of to-day. Let us live in the present, with our heart and mind on the duties of the present, doing to the best of our ability the duty, whether simple or difficult, that lies just before us.

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* The Rt. Hon. H. O. Arnold-Forster observes in his *English Socialism of To-day*:—

A well-known representative of one of the fighting-races of India was asked not long ago what, in his opinion, would happen in India if the British power were withdrawn. His reply was more trenchant than polite, but it was true: "In six months," said he, "there would not be a virgin or a rupee left in Bengal."

He who lives in the past amid its joys and sorrows is unfitted for the present. He who lives in the future amid dreams and air castles is also unfitted for the present.

To-day needs our best effort, our greatest energy, and our entire heart and mind in every duty, to bring us to the gateway of success and happiness.

The past lies dead behind us, the future is veiled before us, and only the present is ours. Ours in which to live and work, ours in which to bring out the highest and best within us. And it is never accomplished by dividing our heart or interest, in either the future, or the past.

Leo Tolstoy and M. Vladimir Tchertkoff

BY

MR. ALEXANDER SIRNIS, Christchurch.

(Continued from our last number.)

* * * * * *

Mr. Tchertkoff also diligently collected a copy of all Tolstoy's private letters, diaries and articles so that by now he has the largest and most complete collection of the late writer's manuscripts.

Of course, Tolstoy approved of Mr. Tchertkoff's activity in its entirety and looked upon him as one trying to realize in practical life the ideals that animated him. Their relations were most cordial and of the most intimate nature. The letters that Tchertkoff received from his friend during the period of their friendship number close upon 1,000.

What Tolstoy most valued in his friend was, according to Mr. Boulanger, his critical capacity. Tolstoy shared his plans with Tchertkoff, sent him his writings to be read through, asking his advice and friendly criticism. Tchertkoff openly and frankly stated his opinions, believing that the work Tolstoy did was God's work and that, therefore, one should put one's whole soul into it in order that it should fully answer its purpose. No other but Tchertkoff could fill that rôle, for others were either too partial or else criticized too harshly without fully grasping the full intent and purpose of the writings."

As Tolstoy stood somewhat aloof from his family, though he lived at Yasnaya Polyana, he yearned for the friendship of an equal, and Tchertkoff was the man to fill that gap. As we know, Tolstoy felt lonely in the midst of the restless bustling members of his family, and their lack of appreciation and mode of life were constant thorns in his side.

Shortly before his flight he penned down in his diary: "Everything is just as painful. Life here in Yasnaya Polyana is quite poisoned. Wherever I go shame and suffering confront me ...."

".........One thing is becoming more painful: the injustice of extravagant luxury in the midst of unnecessary poverty, misery in which I live...It becomes worse and worse, more and more unbearable. I cannot forget it, cannot fail to see it............"

"......Doubt entered my head as to whether I do well that I keep silence and whether it would not be better if I went away, hid myself. I do not do it chiefly because it would be *for myself* in order that I could get out of the life that is poisoned all round. But I believe that my trying to bear with this life is necessary for me...."

"...I cannot stand it any longer and must liberate myself from this painful position. I cannot live like this. I at least cannot live like this, cannot and will not..."

"Help me, oh Lord. I want to go away again. I am hesitating but I am not quite opposed to the idea. Most important: Shall I do it for myself if I go away? That I do not remain for my own sake I know..."

In such moments no one else but Tchertkoff could console and help him to grapple with problems that engaged his attention and to arrive at a conclusion. Shortly before his death Tolstoy wrote several touching letters to his devoted friend.

"...The spiritual communion of that small better portion of me which you alone see and unduly exaggerate without knowing the other large base portion—is valueless to me. I thank you for acknowledging its existence. Such knowledge and forgiveness are most essential for a lasting friendly intercourse."

Again, on 30th October 1910, Tolstoy wrote to Tchertkoff: "I wish to talk together with you dear friend unreservedly. I can express my thoughts to no one else so well as to you,—I know that no one else would understand so well, no matter how indistinct it may be what I wish to say...You also must be unreserved. I do not want to say to you: forgive me because I know that you don't want even to see that for which I should be forgiven; but I repeat that I experience gratitude for your love..."

And again: "To-day I feel intensely for the first time how I miss you. There is a whole region of thoughts, feelings which I cannot communicate to anybody else, and feel sure that I would be understood..."

The esteem in which Tolstoy held his friend is indisputable and no better testimony than Tolstoy's own is needed to confirm it. It must be admitted that the clear and vigorous mind of Vladimir Tchertkoff exerted a powerful influence for good over the greatest genius of our age.

EDITORIAL NOTES.

THE selfish man knows nothing of the love of friends.

"OF all rebellions," said Bacon, "the rebellions of the belly are the worst."

EURIPEDES said: "In regard to the affairs of mortals there is nothing happy throughout."

MARCUS AURELIUS says: "What more dost thou want when thou hast done a man a service? Art thou not content that thou hast done something conformable to thy nature, and dost thou seek to be paid for it, just as if the eye demanded a recompense for seeing or the feet for walking?"

THE PROPHET MAHAMAD said: "I am no more than man; when I order you anything respecting religion, receive it, but when I order you about the affairs of this world, then I am nothing more than man."

"DEMOCRITUS laughed," said Seneca, "and Heraclitus wept at the folly of mankind, but no one ever heard of an angry philosopher.'

MENENDEMUS, being told one day that it was a great felicity to have whatever we desire, said, "Yes, but it is a much greater felicity to desire nothing but what we have."

ONE of the secrets of Mr. Gladstone's success was that when he returned home from the House of Commons, he threw off his cares and left them behind him on the Treasury Bench. He used to call his library at Hawarden the Temple of Peace.

A NEW form of philanthropic work is for individuals to go into the poorer quarters of the city and live as a neighbour to the ignorant, the depressed, the very poor or the degraded. By this method we can teach the poor better ways of living, illustrate the beauty of order, of cleanliness, of gentle ways and of friendly sympathy. This way of teaching by example is better than any other.

HAVE the Hindus advanced so far as to forget their personal feelings in public matters? Those who are in Hindu society know what it is.

IT may not be generally known that the class of Hindus called "Shamshi Hindus", observe all the rituals of the Hindus, some of them even wearing the sacred thread. Their religion is a blending of Hindusim and Muhammadanism, but the special feature is that they believe that Sir Aga Khan is an incarnation of God.

IT is said that about 700 years ago when Ramanuja preached the Vishistadvaita doctrine, there was no division among Brahmins.

IN opening the Mysore Economic Conference, His Highness the Maharaja of Mysore made a speech, in the course of which he said that the three features revealing the backwardness of the Indian people are their low average income, their general illiteracy and their high rate of mortality compared with European countries.

DEWAN BAHADUR RAGHUNATHA ROW writing to a contemporary says: "I shall be highly obliged to any one who would explain what the Matadhipathies are and whence they got the power they wish to exercise. I have found no authority for their existence in the ancient religious works of the Hindus. I have often told some of them that they were not Sannyasins nor any of the four *ashramas* of the Dwijas. They are allowed to live luxuriously, carry out divine worship in a manner prohibited for *Sannyasins* by the Shaster and hold property contrary to Hindu law. It must, however, be admitted that their existence is a thousand years old and that they have been allowed to exercise a "Pittala Durvaja" authority over the people. It is, however, and undoubtedly bad custom and should not have the sanction of the peopie and the Native States of India."

WE are glad to know that the Secretary of State for India has sent a dispatch to the Government of India on the subject of the protection of minor girls.

THE HON'BLE MR. G. K. GOKHALE contributes to a recent number of the *Hindustan Review* an article on "East and West in India." In the course of the article Mr. Gokhale says: "It is on the attitude of Englishmen towards the political advancement of India that the future of their relations will mainly turn. The question, therefore, how to promote the most friendly feelings between the East and West in India resolves itself largely into how England may assist India's political advancement.' We do not agree with this view of Mr. Gokhale. Britain has done enough already for our country to remember her with feelings of love and gratitude and loyalty. To expect rapid political advancement at a time when we are not the least fitted for it and to make that the basis of all future relations with Englishmen, seems to us entirely wrong. After all the educated classes form only the minority. They do not, as Mr. Gokhale says, do the thinking of the country nor determine its public opinion. The majority of the people are quite contented with British rule and do not desire any political advancement.

THE Conference of Orientalists met at Simla on the 13th ultimo. The Hon'ble Mr. S. H. Butler presided. The main questions discussed were the preservation and improvement of ancient learning, the encouragement of the Pundit and Moulvi and libraries, and the cataloguing of manuscripts. The Conference also decided to recommend the constitution of a Central Institute for Advanced Oriental Studies at Calcutta. Amongst other matters questions regarding the existing courses of study and scholarships for such study were also discussed.

FROM the *Young India*, we learn that "while the expenditure on drink in Great Britain is steadily decreasing, in India, the expenditure is steadily *increasing*. The revenue from liquor during the last decade increased by £3,000,000 and now stands at more than £7,000,000. The Madras Presidency contributes about one-fourth of this total and has more liquor shops in proportion to its area and population than any of the other provinces. According to present indications, India will soon lose its name of being an abstemious country. There is not only an alarming increase in the use of indigenous liquors but also that of foreign. Twenty years ago, two and a half million gallons were imported—last year seven millions."

WE deeply regret that Mr. R. W. D'E. Ashe, the Collector of Tinnevelly, was shot dead at the Maniyachi Junction. The assassin is a Brahmin named Vanchi Iyer. He was a dismissed forest guard of the Travancore service and he, it is said, worked in a temple on a salary of Rs. 3-8-0 per mensem This man had no personal grievance against the Collector. The murder appears to be a political one. The assassin shot himself dead. We hope those who instigated him to commit the foul deed may meet with proper punishment. In this connection we would suggest that the Government of Madras may adopt severer measures to suppress the rising anarchical tendencies of Southern India.

A MEETING of the Committee of the Indian Moral Education Society was held in Bombay on the 3rd ultimo with the Hon'ble Sir Narayan Chandavarkar, *Kt.*, in the chair and some resolutions were passed. The object of the Society is to promote the cause of moral education in India on the basis of the International Congress which held its first meeting at the University of London in 1908. One of the functions will be the formation of an Indian Committee to appoint delegates to represent Indian views at the next Congress to be held at the Hague in 1912. The leading purpose of the Society will be the introduction of systematic moral instruction in Indian schools. The object of moral education is briefly stated to be the formation of high character that should become the recognised and supreme aim of all educational efforts.

REV. GEORGE WILLIAM KNOX, D.D., LL.D., will be the next "Union Seminary Lecturer on Christianity in the Far East." He is a Professor of History and the Philosophy of Religion in the Union Theological Seminary and will be coming to India during the coming cold season.

THE *Madras Mail* does not approve of the policy of the Government "which instead of making use of members of the Cadet branches of aristocratic Indian families in the service of State, for which they were qualified by hereditary capacity and wherein they would have commanded popular respect, made too great a resort to systems of recruiting which put a premium on qualifications that might be invaluable in a clerk but are not sufficient for administrative work."

MESSRS. METHUEN AND CO. announce the issue at 1s. net of a series of popular books, both Fiction and General Literature by distinguished authors. Among the first volumes are such books as

(Fiction) "Jane" by Marie Corelli; "Mirage" by E. Temple Thurston and so on. (General Literature) D. Profundis by Oscar Wilde; "The Life of Robert Louis Stevenson" by Graham Balfour;" The Life of John Ruskin by W. G. Collingwood, and so on. We have been favored with a copy of the series. The book is reprinted on a handy form f'cap 8 vo.—on good paper and it is artistically bound in cloth. We hope many will buy these cheap editions.

THE German excavators of ancient Babylon believe that they have identified the remains of the Tower of Babel, although there appears to be some doubt as to which of the three structures constitute the foundation of the real Babel. Further excavations are to be made and are expected to settle the question.—*Nasville Banner.*

THE Native Races and Liquor Traffic Committee has presented a Memorial to Mr. Harcourt urging the Imperial Government to call a meeting of the other Powers for the consideration of the sale of spirits in Africa, with special reference to the trade on the coasts. Much of the wise legislation for the regulation of the liquor traffic among the uncivilized and partially civilized races of the world has been due to the activities of this Society.

THE *Swastika* suggests a Department of Human Welfare by which the sick and infirm may be taken care of by the State.

MR. THOMAS A. EDISON, considered the greatest man of this age, predicts the discovery of a force in ether (therefore finer than ether) which will exceed the uses of electricity.

A contemporary says: "The Russian State has bought for half a million roubles the country home of Count Tolstoy at Yasna Polyana. The purchase, which will be made through the Peasants' Bank in the usual way, was proposed to the Council of Ministers by M. Kokovtseg, Minister of Finance. It may be taken that this decision of the Russian Government carries with it a prejudgment of the vexed question about the disposition of the Tolstoy MSS. There can now be little doubt that the State will take steps to secure their remaining in Russia, though full access for purposes of collection will be given to intending publishers here or abroad. The estate will be dealt with in accordance with the wishes of the great writer. The house and private grounds, where the widowed Countess will have the right of residence for her life, will be vested in the Imperial Academy of Sciences. The remainder of the land will be sold by the Peasants' Bank to peasant buyers. Of the half million roubles which the State will pay, only about half represents the amount at which it is valued by the Peasants' Bank. That amount will be paid by the Bank in the ordinary way; the remaining quarter of a million will come out of State funds.

Acknowledgment.

IN response to our Appeal for donations recently issued, the following have been received last month towards the upkeep of the NEW REFORMER. We tender our heartfelt thanks to these friends and hope our other friends will come forward to help us in lightening our financial burden. We do not ask aid for ourselves, as we have given our life, mind, soul and body to God's work, and feel it a privilege to be chosen to serve humanity :—

	RS.	A.	P.
The Right Hon'ble Lord Avebury, P.C., F.R.S., D.C.L., LLD., D.L.	15	0	0
Miss Florence Winterbottom, London	6	6	0

TOPICS FROM PERIODICALS

OUR THOUGHT OUR WORLD.

(From the *Metaphysical Magazine*).

Living in a world of intelligent energy, we alone are responsible for that which we out-picture either in our bodies or in our environment.

By our thoughts we make the connection with the great Cosmic Force which is ours to use in the creating of that which is high and holy, pure and true. Again, through ignorant and negative thought we establish *dis*-ease and lack. The same force is used, but it makes a great difference whether it be used intelligently or ignorantly.

Anxiety, fear, condemnation, selfishness, etc., are contrary to all that is harmonious and intelligent, and every thought produces its kind. "As ye sow, so shall ye reap."

There are no limitations put upon us, save those incurred by our *own* thinking.

The source of mentality is the All-pervading intelligent Force or Energy of the universe, and that Substance is *Life*.

Every atom and cell of the body is of this intelligent Substance and is mouldable to the conscious mind action of man. You may inform this intelligent presence, which is the life of every atom, that you have faith in its ability to perform its work perfectly, and if you really *have* the faith, you will reap the result, which is perfect health.

On the other hand, condemnation of the life of the cells and organs of the body will cause stagnation and consequent illness; remember, *you, the conscious master* of your own life, are in command.

Every thought registers in the physical and in the environment. If we really desire to create in abundance, joy, health, youth and selfless love, we shall come into conscious union with the Universal Mind and enjoy of the limitless store of the good things that are but awaiting our co-operation with the Divine. It is the Law.

Our minds govern and we are the expression of our own predominating thoughts. Furthermore, we are the expression of the One Mind; but through our ignorance of the law of Harmony we are free to express what we, as conscious individualized centers, think.

Correct thinking means harmony and eternal life, while incorrect thinking sets up destructive vibrations which out-picture as discord and death.

No one can afford to pass the hours in aimless thought. The Mind that works systematically and conscientiously, seeking hourly for greater wisdom, will present to mankind a rounded-out life; his world will be filled with good cheer and abundance of all that goes to satisfy the needs of a truly great man. He will revel in perfect health and be surrounded by the eternal presence of love.

He will *image* his thought, and his world will be his kingdom of heaven at hand.

We must become so conscious of our power through the right use of our minds that we can at *will* become at-one with the Cosmic Intelligence of the Universe, and thus create the perfect world in and about us in which we desire to dwell.

There is no limit to Life, Intelligence, or to the All-Good. The golden time is *now*. If unconsciously we have put limitations upon our own or another's life or happiness, it behoves us to repent; that is, remove the limitations as speedily as possible, allowing, through the freedom of thought, the perfect to manifest.

"The greater part of human souls do not even suspect their own existence. Out of the Fourteen Hundred Millions of human beings who dwell upon the face of our planet, Nineteen-Twentieths never exercise their thinking faculties.

It would surely be absurd in us to expect man to attain to the full splendor of life until he has evolved a conscious intelligent idea of the grandeur and perfection of the Supreme Power of the Universe.

Through evolution of the mind, we shall gain the correct state of consciousness and our thought world in which we dwell will prove the *real*, the *ideal*.

M. EVALYN DAVIS.

Credo

Outlines of the Universal Creed as suggested by Rev. C. C. Pierce in his address before the Aquarian Congress.

(From the *Aquarian New Age.*)

I believe in the changeless love and fatherhood of God, and in the brotherhood of all humanity; in the Golden Rule as the supreme law of society; in a heaven that begins here upon this earth; in a religion that values men more than money, and deeds more than creeds; in a Gospel that has enough truth and love and life within it to unite all the people and all the nations of the world into one great fellowship, and which has power enough to bring health, happiness and hope to all mankind; in a religion which is inspired with a divine enthusiasm for humanity, in a church which has courage enough to grapple with every human problem and love enough to cast the devil of selfishness out of human hearts and human society; in the ideals which Jesus Christ held up before the world as the beginning and the end of all true progress, and in love as the regnant force, service as the highest achievement, and God incarnate in human hearts and human institutions as the crowning ideal of the age.

I believe that the chain of responsibility links my life and my destiny to my fellowmen of every race, that the strong ought to bear the infirmities of the weak; that it is my business in life to champion every worthy cause; that God lays upon every one the burdens of all, and upon all the burdens of each.

I believe that I shall live for ever; that what men call death is only the gateway to real life, and that when I shuffle off this mortal coil, I shall only throw off the fetters of a circumscribed and temporary existence, and rise untrammelled to achieve the wonderful possibilities of the spiritual and eternal universe.

I believe that smiles are better than frowns, laughter better than silence, love better than hate, kindness better than coldness, commendation better than criticism, sympathy better than selfishness, and that an encouraging word or a kindly, helpful deed given to any struggling soul is worth more to bring it to God than loads of creeds or tons of theology.

I believe that sectarianism is the child of ignorance and prejudice, and that it will disappear just as soon as the sunshine of the Truth chases the shadows of bigotry and selfishness from human hearts. I believe that warfare of every form, political, industrial and social, is but the horrible insanity of a dead and cruel past, lingering still in the living present, and that it must speedily go, never to return. I believe that all true wealth is measured only by its powers to increase the happiness and ennoble the character of all men; that poverty is the unnecessary blight, inexcusable blunder and standing shame of the present age.

I believe that the Christianity of the future will be a life growing better, stronger, nobler and more beautiful as the ages pass, and that most of the creeds, dogmas, and so-called religious forms of the present day will as certainly be laid aside as full-grown men discard the toys and playthings of their childhood. I believe that the world is getting better every day and every hour, and that the millennium is surely coming, not because of some spectacular performance which is going to take place up in the sky, but because of the triumph of the Truth in emancipated human hearts; and finally, I believe that all the undying powers of the vast universe, are slowly but surely responding to the prayer, and realizing the vision of the world's greatest Leader, "Thy kingdom come, thy will be done on earth as it is in heaven."

Build Your Own Monument

BY

Mr. B. F. AUSTIN, A.M.

(From *Reason.*)

Mohammed, the prophet, was once asked for advice by a man who wished to erect a monument to his father, and had not the means with which to build it.

"Go, dig a well in the desert. That will be the best monument to your father," was the prophet's wise reply.

There seems to be inherent in every normally constituted man a desire to be remembered with love and gratitude—a fear of being forgotten when absent or dead. This is doubtless one reason why the soul shrinks back on itself and shudders at destruction. This love and fear form the chief inspiring cause of the monuments we erect to our departed friends. We recognize their desire to be cherished in memory, and build them monuments, hoping—in some vague way—"our remembrance may reach them where they live."

Yet the tall shafts and sculptured stones above the frame but faintly fulfil their purpose. Too often they are dedicated to vanity and selfish pride, and too often their records of praise accord but illy with the life and character. Millions of dollars are thus practically wasted in idle show which might found institutions of practical and perpetual benefit to humanity.

"How much wiser on our part, and how much more grateful to our departed friends, to found in their name some institution, devise some form of charity, institute some reform or improvement in society, that would be a source of instruction, comfort, inspiration, or happiness to the living, and thus build a well in the desert.'

* * * * * *

"A school, or hospital, or house of refuge, founded in the name of a departed friend, a ward in a hospital in their memory, a scholarship, a charity, or some Association for benevolent work, becomes, indeed, a 'well in the desert' to both worlds, inasmuch as its beneficent influence becomes at once a constant source of good to the living and a perpetual source of happiness to the departed.

* * * * * *

"Some men build their own monument in the grateful minds and hearts of their fellowmen by redeeming some life from sin and sorrow, which becomes in turn a benediction to the world. The man who touched the drunkard, Gough, on the shoulder, and won his sympathy and started him on his temperance career, built himself a glorious monument, for Gough's life and preaching reformed thousands of inebriates.

"The Crittenden homes for women who are escaping from a life of shame, now established in many great cities, were erected by a man in memory of an idolized departed daughter. These homes—like wells in the desert—will save many famishing souls on earth and must certainly enhance the happiness of the daughter in spirit life.

"One of the most laudable ambitions a man can have to-day is to earn honestly enough money to found some beneficent institution, or charity, or form of needed instruction for his fellows, that will prove a flowing fountain of good, a well in the desert, when his mortal career is ended.

"A school chum of mine—who worked his way through college—taught by bitter experience the hardships poor boys undergo in getting an education, developed such strong sympathy with struggling boys that his whole early life seemed to centre in one purpose—the founding of an institution, half farm and half school, like the Tusgekee Institute, where boys could work their way to a practical education and become independent and prosperous. He was greatly prospered in money-making, but like many who become rich, lost the high ideals which inspired him in his early days.

"There are many open doors of usefulness before men of wealth to-day—but it is doubtful if any one is more promising of permanent and fruitful good to humanity than the diffusion of knowledge to men, concerning the great laws that govern human growth and development. The man who can efficiently spread among his fellows higher and nobler conceptions of human nature, clearer views of truth, and show men the way, by self-help, to the heights of human attainment in health and usefulness and happiness, is building his own monument and giving to men a 'well in the desert.'"

Self-Conquest.

I cried, "Dear Angel, lead me to the heights,
And spur me to the top."
The Angel answered, "Stop
And set thy house in order; make it fair
For absent ones who may be speeding there.
Then will we talk of heights."

I put my house in order. "Now lead on!"
The Angel said, "Not yet;
Thy garden is beset
By thorns and tares; go weed it, so all those
Who come to gaze may find the unvexed rose;
Then will we journey on."

I weeded well my garden. "All is done."
The Angel shook his head.
"A beggar stands," he said,
"Outside thy gates; till thou hast given heed
And soothed his sorrow, and supplied his need,
Say not that all is done."

The beggar left me singing. "Now at last—
At last the path is clear."
"Nay, there is one draws near
Who seeks, like thee, the difficult highway.
He lacks thy courage; cheer him through the day.
Then will we cry, 'At last!'"

I helped my weaker brother. "Now the heights;
Oh, guide me, Angel, guide!"
The Presence at my side,
With radiant face, said, "Look where we are now?"
And lo! we stood upon the mountain's brow—
The heights, the shining heights!

—ELLA WHEELER WILCOX
in the *New York American*.

Gems of Thought

SELECTED BY

MRS. ISABELLA FYVIE MAYO, Scotland.

1. The man who evilly entreats
The kindly beast who serves him well
—Neglects, o'erworks it, starves or beats
Is dwelling in the lowest hell.

I. FYVIE MAYO.

2. I would not sell even an old ox that had laboured for me.

PLUTARCH.

3. One must be very careful that one's activity does not call forth the groan of pain from others.

TOLSTOY.

4. Thou shalt not muzzle the ox when he treadeth the corn.

DEUTERONOMY XXV. 4.

5. I wish that men should love the kindly animals, those that provide them with bed, and meat, and skins; and the good horse under the plough, working with man and for man. . . . I painted toil and rest after toil, and everywhere I painted good animals, with eyes full of gentleness.

GIOVANNI SEGANTINI.

6. A horse mis-used upon the road,
Calls to Heaven for human blood.

BLAKE.

7. A man of kindness to his beast is kind,
But brutal actions show a brutal mind.

COWPER.

8. I have long been convinced that kindness to animals produces great results nd that it is not only a powerful cause of material prosperity, but also the beginning of moral prosperity.

M. DE SAILLY.

9. To cultivate sympathy you must be among living creatures and thinking about them; and to cultivate admiration, you must be among beautiful things and looking at them.

RUSKIN.

10. He is gentil that doeth gentil deedes.

GEOFFREY CHAUCER.

11. Do not kill any animal for pleasure, see harmony in nature, and lend a helping hand to all living creatures.

HINDU SCRIPTURE.

12. The poor beetle that we tread upon
In corporal sufferance finds a pang as great
As when a giant dies,

SHAKESPEARE.

13. One lesson, shepherd, let us two divide
. . . . .
Never to blend our pleasure or our pride
With sorrow of the meanest thing that feels.

WORDSWORTH.

14. Knowledge grows, and life is one
And mercy cometh to the merciful.

EDWIN ARNOLD.

15. An American travelier, when riding one day with Tolstoy, noticed that he never made use of a whip when driving, and remarked to him to that effect. "No," he replied, "I talk to my horses. I do not beat them."

16. Considering that one and the same Master has lodged us (man and beasts) together in His palace, for his service and that they, as well as we are of His family, theology has reason to enjoin us some affection and regard for them.

MONTAIGNE.

17. Love is the common life of all that lives.

W. J. STILLMAN.

18. Who is tender to all that lives is protected by Heaven and loved by men.

BUDDHA.

19. It is always easy to love the lower creatures through love of themselves: it is sometimes hard to love men, except through one's love of God.

MME. DE BLOCQUEVILLE.

20. What a strange mystery, what a problem soul—the constant affection of an animal and its enduring gratitude.

PIERRE LOTI.

21. Plutarch ....places the duty of kindness to animals on the broad ground of the affections..... and asserts in the strongest language that every man has duties to the animal world as truly as to his fellowmen.

LECKY.

22 The capacity of either human love or human charity is not diminished by that which is given to the satisfaction of the thirst for something of our own on which to pour out our love.

W. J. STILLMAN.

23. We oft lament the loss of the beasts we love, and so do they the loss of us.

MONTAIGNE.

24. The sciences need for their enjoyment no immortality; but love demands the continuance of its objects.

JEAN PAUL.

25. On first awaking from my sleep,
I would pray that every breathing thing
May wake to saving wisdom, vast
As the wide and boundless universe.

BUDDHIST MANUAL.

26. O world, as God has made it! All is beauty,
And knowing this, is love, and love is duty.

ROBERT BROWNING.

27. The same Force formed the sparrow
That fashioned man, the King.
The God of the whole gave a spark of soul
To furred and to feathered thing.

ELLA WHEELER WILCOX.

28. What we really love we cannot abuse, kill or enslave...We cage a bird for our own pleasure. We do not cage the bird for its pleasure. That is not the highest love for the bird.

PRENTICE MULFORD.

29. A robin red-breast in a cage
Puts all heaven in a rage.

BLAKE.

30. Sad is the day, and worse must follow, when we hear the blackbird in the garden and do not throb with joy.

WALTER SAVAGE LANDOR.

31. Daily our blackbird comes
For crumbs,
And grateful for the constant dole
On our own tree he sings,
And flings
The living bread that feeds the soul.

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Render an honest and a perfect man
Commands all light, all influence, all fate
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

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THE NEW REFORMER

Vol. V.] SEPTEMBER, 1911 [No. 6

The East and West in India

BY

THE EDITOR

One of the greatest benefits of the British rule in India is the revolution in thought it has effected. In the days preceding that rule, the high-class Hindu, who now wants self-government on a democratic basis, had a mental habit which sanctioned and enforced the rite of Sati, female infanticide, the drowning of men in the Ganges, and the crushing of human beings beneath the temple cars. He restricted learning to his own caste and wrought miracles in the mental darkness that in consequence prevailed over the land. He encouraged all sorts of beliefs and worships. He reduced other men to the level of brutes and raised himself to the dignity of God. He disdained labour and in the name of religion lived comfortably upon the credulity of the masses. Fortunately for India, England's contact with her as a ruler has brought about great and surprising transformations within a short time. Five Universities were opened for all castes and creeds. The religion, philosophy, literature, science and art of the West were taught. The high-class Hindu whose means of living were nothing so sure, betook to them eagerly, admired them and accepted them as far superior to his own. Christianity, Christ-leavened institutions, ideas and practices of the West developed in him a sense of the worth of the individual. He thought that the various civil and religious institutions, customs and habits of his country were insurmountable obstacles to the progress of the country and at once set about reforming them.

Hindu Social Reform Associations, Brahma Samaj, Arya Samaj, etc., came into existence. The eyes of the lower castes were opened and they understood the social injustice to which they were for ages subjected. They slipped off gradually from the grasp of the high-caste Hindu and aspired to places of prominence and influence. That adamantine rock—caste—upon which his superiority was built up, was getting broken up. All the privileges and powers he for ages enjoyed disappeared. While matters were in this condition, Theosophical Society appeared on the scene with high praises for everything Hindu. These constant reminders awakened the high-class Hindu to a sense of the loss of all the privileges and undisputed authority he enjoyed for ages. A desire to regain the lost powers and broaden them arose in him. He then understood that his work in the direction of social and religious reforms were suicidal to his interests and therefore dropped them and turned his attention to politics, through which and which alone he thought he could regain his authority. Western methods of government formed the basis of his contest. The victories of Japan over Russia engendered confidence. Then followed great political unrest and discontent. The purely secular system of education he received led him to mischief. Bombs and revolvers boomed, and the statement of Herbert Spencer that the "growth of intellectualisation in advance of moralisation has done enormous mischief," was proved to be true. However, English statesmanship succeeded in putting down the unrest by a series of Laws and Regulations. This is how matters stood. But the Hon'ble Mr Gokhale makes some surprising statements in the paper he contributed to the Universal Races Congress. He there says that the educated classes firmly believed that it was England's settled policy to raise steadily their political status and that by the rise of Imperialism in England, etc., they were disappointed, and that, as a result, the relations between them became strained. He also says that there could be no better social relationship so long as there is political inequality and that the question how to promote the most friendly feelings between the East and West in India resolves itself largely into how England may assist India's political advancement. All this is, we think, a thorough misunderstanding of the attitude of the Englishmen towards the aspirations of the Indians.

In the first place, the movement in India does not embrace all India's people and is, therefore, not universal. It is wholly confined to the educated classes whose total number, according to the Census of 1901, is under one million, *i.e.*, less than $\frac{1}{300}$ of the population of India.

It is among this small number that the new movement was born and has taken form. This comparatively small number that has been affected belong to the higher and more influential classes who have been for centuries enjoying undisputed authority in India previous to the advent of British rule and whose interests have always been adverse to those of the majority of the population of this country. Outside this small section, there is the large agricultural class, more than two-thirds of the entire population, and the important and large section of the people, the Muhammadans, sixty millions in number, who are quite satisfied with the Britsh rule and have not a word of complaint against it. Considering the past history of the country, this large class will never consent to the guide, dictation, or representation of the higher castes.

Before India can have self-government at least two-thirds of her people have to be educated and inspired with the spirit of democracy. India with her various creeds, castes and classes with conflicting interests can never be called a nation and the very idea of national life is totally new to Indian life and thought. In its present state, any form of democratic government will only result in class-government and great disaster. In the teachings of Christ, the West learnt the dignity and inherent greatness of human life and the highest type of man to be he who unselfishly serves others. This strong and religious basis had a profound influence in the evolution of democratic ideas in the West. The present movement in India has no such basis. The Hon'ble Mr. Gokhale referring to Englishmen says: "The souls of social friendship is mutual appreciation and respect, which ordinarily is not found to co-exist with a consciousness of inequality." This must necessarily apply to Hindu society also. In Hindu society, inequalities prevail to a larger extent and in all directions. The relationship between the higher and the lower castes is far worse than that existing between any conquering and subject race. While so, how can we expect love between the various castes and creeds of India? Without love, there can be no national life and no self-government. It will, therefore, be right for the Hon'ble Mr. Gokhale and his men to establish better social relations in Hindu society itself before they speak of Englishmen. If there is no better social relation between us and Englishmen, the fault lies with us. It is we that treat them socially our inferiors by regarding their very touch as pollution. The rise of Imperialism in England has been misinterpreted. A writer answers thus : " The Imperial idea in the British Empire is not built upon despotism but on federation. Federation, however, presupposes a certain attainment in political self-consciousness and power of self-reliance on the part of every federated people; and in the British Empire, where federation is not already attained, it is claimed that English rule tends to its realization in the future."

Therefore, it is India's unpreparedness for self-government and not England's unwillingness that stands in the way of her political advancement.

Abbe Dubois, the keen observer of men and manners, said: "It is vain hope to suppose that the English people can ever improve the condition of the Hindus. The efforts of a humane and just government may succeed up to a certain point, but so long as Hindus cling to their civil and religious institutions, customs and habits, they must remain what they have always been, grovelling in poverty and wretchedness. These institutions and customs are insurmountable obstacles in their path of progress. To make a new race of Hindus, you must begin by undermining the foundations of their civilization, religion and polity, and turn them into atheists and barbarians and then give them new laws, new religion, and new polity. But even then, the task will be half-accomplished, for we should still have to give them a new nature, and different inclinations; otherwise, they would soon relapse into their former state and worth." Very recently the Hon'ble Mr. Montagu, the Under Secretary of State for India, said in the course of the Budget speech: "I know there were Indians who preferred to throw off Western influences and return to Eastern autocracy; but if India was to win, as educated Indians desired, she should win a Western political organisation, that could only be attained by Western social development. It was for India to work out her political destiny as far as possible under the existing constitution, and she should turn her attention to problems that made a greater call upon her energies than political agitation. The Government were ready to play their part, but without the exercise of those energies to proper directions, the Government could do nothing." This is only a broad hint that we should give up caste, etc., before we can claim representative institutions. Revd. Dr. William Miller, C. I. E., the greatest educationist of Southern India who laboured his whole life for the good of India, thus advises his former students: "My general statement does not indeed necessarily mean that the existing unrest is of the exact kind which I should most desire, if it were in my power to direct the course of history in India. Perhaps, if I had had the choice, I should have preferred an unrest concerning itself chiefly with the economical, the moral, the social, or most of all the religious condition of your country, to an unrest concerning itself, mainly with things political."

Therefore no good is served by leaders of Indian society speaking of England's unwillingness and so on and thus fostering a spirit of animosity to the British rule. They would be doing a useful and loyal work if their energies are directed in the cause of education, social and religious reform, and in the improvement of the arts and industries of the country and thus fit the country for self-government.

The Presence of God

BY

REV. EDWIN GREAVES

The seen has never satisfied the rudest intelligence. Before civilization dawns upon a people, the presence of the invisible is felt. That which delights the eye, cannot fill the soul, music is more than the sounds which fall upon the ear. Man is conscious that he is part of a universe which is greater than the material creation, and stretches beyond the reach of scientific investigation.

We need not concern ourselves here with the birth and development of this sense of mystery, this belief in the unseen. It is vague and crude among Animists, it broadens and deepens with advancing intelligence. Its interpretations are manifold. Philosophy unfolds many theories. Some deny the reality of that which is seen, others seek to discredit the validity of the unseen, many endeavour to reduce both into a comprehensive order which transcends time and space. Various religions offer their explanations of the invisible world, and supply us with biographies of the unseen gods.

The endeavour would be vain to attempt any formulation of the innumerable imaginings and hopes which have sought expression in the various Philosophies and Religions of the world. Let us rather, in this paper, seek to gather up for ourselves some of the meanings which the "Presence of God" *may* assume for us. Probably all of us would agree that a world and a life in which God's presence found no place would be strangely drear.

Perhaps our earliest conceptions were largely dominated by the idea that God lived in a certain place or places. (Have we ever completely escaped this conception?) We thought of Him as enthroned somewhere beyond the stars. The blue heavens, the clouds of varied hue, were the screens which hid from us the home of the Eternal. But there were spots on the earth also which He made His dwelling-place. In the snowy heights of some lofty range of hills in the dim distance was the earthly seat of the Most High. He was hid in some dark forest, in some remote dell, where silence reigned, or where by deep pool the rippling cascades made melody unto the unseen Presence. Or it may be that we were taught that in temple or church God made His dwelling-place among men.

Possibly among all nations has the idea of localizing God's presence prevailed in fuller or lesser measure. Sometimes crude and definite, sometimes in ways which hesitated on the borders of poetry and bald literality. "Where shall I find God," has often been men's question. "He is here." "He is there," has often been the answer.

That such beliefs have had their uses can hardly be questioned. In childhood, and in a people's infancy, the universal is all too vague. Is it not the case that all of us need something to focus our thoughts and fix our attention? It is not that really God is more present in some places than in others; it is only that *we* are able to *feel* His nearness in some spots. Remoteness from the ordinary concerns of business or of pleasure, memories of past experiences of worship, imaginings born of early teaching and association, may make it easier for us to *realize* the presence of God in certain places than in others. Solomon of old built a temple and lifting up his voice Godward said: "I have surely built Thee a house of habitation, a place for Thee to dwell in for ever," but at the same time recognizes that he is but speaking the language of poetry, for he adds later on: "Will God in very deed dwell on the earth? behold heaven and the heaven of heavens cannot contain Thee; how much less this house which I have builded."

The true sanctuary is no special abiding place of God but the spot where we can disengage ourselves from the pressure of the visible and the clamant world, and can fix our thoughts on God. It is not that God is more really present there than elsewhere, but that we are more present with Him in thought and yearning.

The doctrine of the Immanence of God is one which touches most closely the question we are considering. God is omnipresent, the whole universe is aflame with His presence, history is the unfolding of His purpose. We are here face to face with not only the deepest problem of philosophy, but with that which is most full of solemn import in the daily life of man. Dare we say that ALL history,—not the historical records written by men, often partial and full of prejudice, but the actual events of history,—dare we say that ALL history is the expression of the mind of God, the realization in fact of His eternal purpose? Dare we say that every fact in the material universe,—the devastating tempest, flood and earthquake, pestilence and famine, the fierceness and cruelty of the tiger, the poison of the snake, is a discovery of the mind and nature of God? That God "sitteth above the water flood" we may believe, we may have faith to trust that nothing is beyond God's control, that all things shall at the last be shewn to have been subjugated to the accomplishment of the eternal purpose of the All-Merciful, that even the "wrath of man shall praise Him"; but that every word and deed of men, that every fact of history, that every detail of the creation "red in tooth and claw," is a direct expression of the heart and mind of God, that in them all God lives and speaks,—this we dare not assert, we cannot believe. In the wide realm of history, in the circumstances of nations, in the course of each human life we may be able to discern God's presence, but is there not another presence, which is not neither God nor the shadow of God? Better to entertain a doubt concerning God's absoluteness than to have belief in His holiness and love shaken. To fail in our intellectual yearning and quest for a consistent and comprehensive Monism may be humiliating, but to attempt to secure a logical and philosophical scheme by browbeating and maligning the data of consciousness, and discrediting our deepest moral intuitions means infinite loss and disaster.

Human reason is part of the universal reason which God shares with us, but that measure of reason which one man, or all men, can attain to and use fails to embrace that whole realm of being which includes God. Robert Browning may have erred, he probably did err to no small extent, when he seems to speak slightingly not only of the *adequacy* of knowledge and reason, but of the certainty of any conclusion at which they may arrive, but he was utterly right when he insisted on their limited scope, and stoutly contends that for the vision of God something more is necessary. God is present in nature, in history, in human experience: He is immanent in them all, but in what way, in what measure, they themselves cannot disclose. They are scenes of God's presence, but God's presence in them can only be discovered by the seer, or only clearly and distinctly so far as the man is a seer. The measure of God's presence in the seer will be the measure of his power to see God. Only with the presence of God within can there be the vision of the presence of God without, of God above and around.

It may be said by some :—"Is not God within every man, is not this the very essence of the doctrine of the Immanence of God?" We are disposed to say in reply to this, that the very difficulties which meet us in the world around, in history, and in nature, are reduplicated here. Allowing the presence of the Divine in every man, is there not also present something which is distinctly undivine? If God be only that which human conceptions of Him have reached, then alas for the Divine!! If men's thoughts of God be the measure of the Divine then no consistency is attained. There are as many gods as there are thinking beings.

That God's presence is widely dispersed among men we joyfully admit, that He has been with those who in every age and country have sought to know and worship Him, we gladly confess. But in even religious experiences is it only the Divine that is present? Religious experiences do not accord. Can we, with any reason, affirm of the deep experiences of the saintliest mystics that they are absolutely one and the same? Their very claim that what they enjoy are intuitions, which are beyond intellectual processes and beyond intellectual expression, puts the matter out of the reach of investigation.

The very phrase "the Presence of God" suggests that while there is involved an experience within man, there is also a divine object without him. The vision of the seer, if worthy of the name, is not a thought, an imagination, a dream, but the responding experience to a God transcendent as well as immanent.

The idea of the Incarnation of God in a special and unique way is one which has widely prevailed among many peoples. It has seemed to them more than reasonable that the Divine Being might focus His presence in a human life, and so reveal Himself more clearly than in the great reaches of history, so difficult to read aright, or in the ordinary processes of human thought, where error so successfully strives for a place.

The question is certainly well worth considering,—Is there any justification for the claim that Jesus Christ was "the Presence of God" in a very special and peculiar sense? that it was fitting that He should be called "Emmanuel," *i.e.*, "God with us?" That Jesus Christ was a man among men is a glorious fact, is it possible that in Him God also was among men, not only in an unusual degree, but in a manner which has no equivalent? No formulation of such a doctrine can *make* it true, no authoritative statement by Church or Council can make it binding, each man for himself must face the question, "What think YE of Christ?" We may take the accounts which we have in the Gospels of some incidents in the life of Jesus, and of some of His teachings; we should consider the statements put forward, and asserted to be true by many who have tested them by personal experience, that not only Jesus was, but IS now, and though unseen is willing to reveal Himself to those who humbly seek His presence, that those who in a spirit of real devoutness seek to converse with Him in prayer can do so, and then seek to verify for ourselves the truth of these claims.

The statement of Jesus Christ was a very bold one "He that hath seen me hath seen the Father." To whom but to Jesus Christ can the words be uttered:—

> "O Light that followest all my way,
> I yield my flickering torch to Thee,
> My heart restores its borrowed ray,
> That in Thy sunshine's blaze its day
> May brighter, fairer be."

The Temple of Soul

BY

Mr. JOSHIPARA V. PRASAD, B.A.

(Continued from our last number.)

Granted,' the objector may continue, 'that the body is only the universe in miniature and God is approachable only through the body, what becomes of the Hindu asceticism, the *tapas*, the penances, the self-oppression that seem to be prescribed as parts of religious duties.'

Here it is that Hinduism is most liable to be misunderstood. It is believed that the main feature of Hinduism consists in the complete abandonment of the world and seeking God by self-oppression and self-torture in the wilderness of the woods. Partly on account of the grandeur of the ideal, and partly on account of the irresistible attractions towards the pleasures of the world for those not claiming to be *yogees*, this idea of self-abnegation and self-torture has persistently associated itself with Hindu asceticism. The typical instances of *yogees* gathered from the religious literature of the Hindus often go to confirm the association. It is not in the least surprising therefore to find even a man no less than Revd. J. N. Farquhar making the following remarks on the Hindu Asceticism in his article on the Greatness of Hinduism.

"Hinduism proves its greatness in this, that from the earliest times until to-day it has persuaded thousands of men, and women also, to such an utter abandonment of the world as has scarcely been seen elsewhere. Faith in the Hindu world-conception has been no dilettante toying with a pretty thought, but has worked itself out in heroic efforts to shake off the last fragment of the life of society and civilization, and to crush out all the instincts that seek satisfaction therein. The ascetic ideal is that man shall give up work, home, wife, society, civilization, property, ordinary food and dress, ornaments, amusements and the religion of home and the temple, shall live in a forest, dress in a skin, a coat of bark or in rags, beg his food, and give his mind to thought of God alone. He must practise mental exercises so as to shut out, as far as possible, the outer world from his senses and thought. He must harm no living thing by speech or act. He ought also to subject himself to torture of some kind so as to subjugate his body the more completely and win release more speedily."

The above paragraph beautifully points what I refrain to call the Hindu ideal of asceticism. It literally belongs to Diogenes and his brother cynics. I admit that Hinduism is understood in this light by hundreds of people. I also admit that a great many Hindus do actually resign themselves to all worldly pleasures and seek the Divine in the wilderness of the woods or the recesses of the caves. But my main contention is, that Hinduism regarded in this light is misunderstood. What I think to be the dictum of Hinduism in this matter is, that it is only in the *Vanaprasthashrama* and *Sanyasashrama* that such resignation is prescribed; and that too with the idea of getting a complete mastery over the passions and seductions of the worldly pleasures in order that the contemplation of the Divine may be undisturbed. Ordinarily the Emersonian ideal is no less the ideal of a real Hindu. Not a life of complete loneliness, nor a life of self-indulgence and profligacy, but a life of active self-sacrificing service is and ought to be the great desideratum of every intelligent Hindu. It would carry me very far to treat the question in full details; however, it may here be suggested, that if there is any religious book in which exhortation to work and service of Humanity is pre-eminently made in bold capital letters, it is the Bhagavat Geeta, the ectypal work of Hindu religion. 'Therefore fight' is the ringing and reverberating note of its teachings. Fight, act, serve! 'Faith, faith, faith in ourselves; faith, faith, faith in God':—this is the key-note of Krishna's teachings to Arjuna on *Kurukshetra*. Again it is specially and emphatically mentioned in the Bhagavat Geeta that real *tapas* does not consist in torturing and mutilating the body, but pre-eminently in killing out by a gradual process of Love and Labour, in the name of God, all the evil passions that darken the mirror of the heart, and in the manifestation in actual life of all the nobler aspects of the mind that may be serviceable to Humanity. The true *yagna* consists not in the sacrifice of sheep and goats and the like poor dumb innocent animals, but in *karma—karma* that is wholesome and calculated to benefit Humanity. *A karmayogee* who exerts every nerve and muscle for the sake of common good, is indeed a devotee of devotees, a *rishi* of *rishies*, a *tapaswin* of *tapaswins*. These are the explicit statements of the Bhagavat Geeta and it would be surely folly on our part to shirk the responsibilities of wielding the precious and unparalleled instrument of body in the service of our brethren on the ground that abstraction from the world is the ideal set up in Hinduism.

Now if this be the true view of *tapas*, *yagna*, etc., surely it follows that the torture and the neglect of body would rather hinder than hasten self-elevation. Purity of *manas*, *vachas*, and *káyá*; purity of thought, word and action; purity of *manasni*, *gavasni*, and *kunasni*; these are the requirements prescribed by Hinduism. Christianity and Zoroastrianism, respectively, for the amelioration and upliftment of soul. Undoubtedly purity of action or body can be preserved not by torture and mutilation but by a sacrifice of Love and Labour. No more conclusive proof can be brought forward than this of the Hindu religion setting great store by the body as a means through which the living soul can climb the ladder of spiritual (not merely material) progress. With an express statement of Shri Krishna, in this connection, we may close our remarks on the intelligible meaning that can be put upon the Hindu ideal of *tapas*. "The body or *Sharcera* is the primary means of discharging dharma."

Let us now turn to the Bible. Christianity is pre-eminently and emphatically a religion in which the note of humanity is very distinct. All the conceptions of Christianity are coloured with a human tinge as it were, and hence they appeal more directly and immediately to the ordinary consciousness. Unlike the Hindu abstractness, we find here a sort of concreteness attaching even to its conception of God. The Christian idea of God is associated with that of personality. In Jesus is the divine beautifully mingled with the human. He is at once the Son of Man and the Son of God. Naturally then we shall find something clear and explicit regarding the question of the importance of the body or the temple of soul as I have called it.

"Remember the Sabbath day; keep it holy; six days shall thou labour; the seventh day is the Sabbath of the Lord—thy God."

The passage explicitly exhorts men to be mindful of the indispensable rest required after due bodily exertion. The seventh day seems to be specifically reserved for soul-culture and much-needed rest from the worries of the world. Does not this passage implicitly mean that over-exertion and neglect of body are productive of more harm than good?

Let us now see if the Vedas enlighten us in any way on this point. We read therein mainly prayers to various gods and goddesses with requests on the part of devotees to confer upon them different sorts of blessings. We oftentimes read of deities going to their devotees with chariots full of eatables and herds of cows and bulls and what not. On the first reading I could not overcome a sort ridicule towards these material demands and material boons; I could not understand why it was that the book containing these pretty nigh sordid (so I thought) prayers and panegyrics, was held in the highest esteem and reverence by a large bulk of the Hindu community. A little deep thought—and a sort of light flashed upon my mind which enabled me to read between the lines, to appreciate and admire what previously seemed to me sordid things. The divine gifts of corn and cows undoubtedly ensure longevity. The sweet nutritive substances go a great way in the preservation and development of the body, especially of the agricultural class. The longer a man lives, the better indeed for him to discharge the multifarious duties and responsibilities he owes to the society. We learn that in the Age of Gold scarcely anybody died below the age of hundred years. Scarcely anything else is required to confirm the grandeur of the prayers, etc., of the Vedas which, when read aright, must assuredly have an amount of attraction for every truly aspiring soul. Why again set apart the Vedas? The religious books of almost all the great religions of the world regard longevity as a blessing and not a curse. The 'good time coming' is hoped to be the time of plenty and longevity. Increased mortality on account of the rampant and sweeping epidemic diseases like plague and cholera is very often regarded as the sign of divine wrath. We say in the Iron Age, the soil loses its fertility, the cow her capacity of giving sweet milk; faces become pale and bodies lean. Do we not feel a sort of happy inspiration to see a man with robust frame and commanding appearance? The delicate beauty of a girl in tears on the one hand and the stalwart constitution of a mighty warrior on the other, have both of them attractions for others, each in its own way. Their bodies serve as transparent media through which the beauty of their sweet souls could be clearly espied. The blooming vigour of bodily organism, mutual help and co-operation, dutiful life and the like, are seen to be the marks of the Age of Gold in the following passage of Isaiah."

'For behold I create new heavens and new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create; (Body is already spoken of as being the handiwork of God). And I will rejoice in Jerusalem and joy in my people; and the voice of weeping will be no more heard in her, nor the voice of crying. There shall be no more an infant of days nor an old man that has not filled his days; for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed, etc.'

'Long life of spotless character, unsullied repute, inexhaustible vigour, unassuming benevolence, sincere devotion—a greater and more covetable blessing than this can scarcely be conceived!'

(To be continued.)

Joy

BY

Mrs. M. EVALYN DAVIS, Los Angeles.

When you bound out of bed in the morning, let the first thought be, *joy*. Let the first spoken word be, *joy*; let the first look that o'erspreads the countenance be one of *joy*.

If you do not feel joyous, assume the joy attitude in all you think, say and do, and very soon you will find yourself singing gleeful and happy strains of melody; you will find yourself unconsciously smiling.

Listen to the bird-notes and try to imitate their merry song. Look at the bright sunbeams gilding the foliage here and there; or, if pent up in the city, watch the powerful sun-rays stealing through every opening in and between the buildings.

Watch the blue sky and "look up," on all occasions. When you cast your eyes upward, think *joy*.

If the sun fails to shine, never mind; simply know that it *is* shining and when the clouds break away, the beauty will be only the more enhanced by the few "grey" hours that *have* been, and *are*.

Know that LIFE is ETERNAL; that LIFE is JOY. No matter how sombre may be the shadows, the *sun* of *joy*, is the *law of* GOD and that you are at one with this law, no matter what the appearances may be. "Looking past appearances and judging righteous judgment," the law *will* manifest its self to *you* as *joy*.

Why? Because you *see* only *joy*, you desire only *joy*, you *think* only *joy*, you *insist* on being *joy*, *manifest*.

You being a creator, through the power of your intelligence, can create within yourself, that which you desire. No lukewarm "if's and but's" may be indulged in; rather, good strong vibrations of joy-thoughts.

Thoughts of joy will absolutely create in line with the Universal and you will be the gainer; *more* than gainer, you will be possessor of the knowledge of your *true self*, which is *joy*.

If you meet a friend and he looks downcast, do not inquire after his health, but look into his soul and see *joy* and call it forth by some jovial or cheerful remark. Help him to forget the lesser and ignorant self, and call forth the greater joy-self that is shining behind the rubbish of his ignorance. The law, is *in* him *working*; it remains for *you* to see it and help, lift him to the heights of the joy-self.

When the water runs low and the wheels stop turning, call the louder and the more determinedly on the joy-spirit, insisting that *joy* is the *truth* of the Universe, consequently the truth of all being.

All have had experiences on nearly all lines of life. Some of our saddest hours have been those in which we have gained the mastery over darkness and gloom, and opened the door into the higher realms where joy reigns supreme.

Joy gives peace to the soul, uplifts the sorrowing, lightens the burdens of life. Joy in the soul of man, creates love, health and abundance. Joy seeks joy, sparkles in every glistening leaf and is the perfume of the blossoms of earth.

Joy dances in the mountain brook; revels in the notes of the songster, and in the merry laugh of the child. Joy only awaits recognition in the soul of man, to make of him a tower of strength, a *master* of *life* and a *god* among his fellow-men.

Poverty and Power

BY

" DHAMURMURALI "

> " Give all to *love* ; obey thy heart ;
> Friends, kindred, days, estate, good-fame,
> Plans, credit, and the Muse,—nothing refuse."

Renounce all secular and carnal cumbrances, be poor in the gifts of Mammon, and you will have the power of love which enables you to be rich in the peace of Love : so says the voice of spirituality. Selfishness is poverty, love is power. True power is in blessing where others curse, loving where others hate, forgiving where others condemn, yielding where others strive, giving up where others grasp, and losing where others gain. To be dead to the body and the world is to be truly powerful. But St. Paul, who is considered to have been dead sensually and secularly, in the throes of the conflict between the bestial and the celestial in him, cries out, "O wretched man that I am, who shall deliver me from the body of this death ! "

To be, have, and do what is ideally perfect is not possible to man. " Everything is beautiful seen from the point of the intellect, or as truth. But all is sour, if seen as experience. Details are melancholy ; the plan is seemly and noble. In the actual world—the painful kingdom of time and place—dwell care, canker, and fear. With thought with the ideal, is immortal hilarity, the rose of joy." Only God is ideally perfect.

Even the perfection that is said to have been attained by some visionaries is not to be attained by anybody and everybody. " A man can receive nothing, except it be given to him from Heaven. (John iii. 27.) " All men cannot receive this saying, save they to whom it is given." (Matt. xix. 11.)

Regardless of the innate peculiarities of others, some teachers of religion and morality exhort them to practise what the teachers themselves have not practised. They do not seem to know that if at all any man thinks of becoming good it is only through self-reform that he can achieve his aim. "Charles is dreadfully passionate ; what shall we do with him ? " remarked the mother of Charles James Fox when he was a boy. " Oh, never mind ; he is a very sensible little fellow, and he will learn to cure him himself," replied his father. The boy overheard his parents remark and reply ; and so resolving thereupon to subdue his fierceness, he became a gentleman. It is said that "perhaps no human being was ever more perfectly exempt from the taint of malevolence, vanity, or falsehood." If youths are to be rendered religious and moral, more can be done by acquainting them with such instances than by forcing them to go into the mazy world of ideal perfection. Let them know that " life is a compromise between the practical and the ideal. "

Dr. Spurzheim says : " As there reigns a natural harmony among the fundamental powers, those faculties which are too energetic, or which act with passion, must obviously disturb this balance or order. A youth in love, and a fanatic in religion, sacrifice the rest to their passion, and do harm. Yet in complaining of the passions, we do not stigmatize the fundamental powers themselves, but only their too great energy. This remark applies to the religious and moral feelings, as well as to the most brutal propensities. Selfishness, though it undermines morality, is still necessary to self-preservation. The love of approbation, though the main cause of political slavery, has a useful destination in private life. And religion, though the source of incalculable misery, procures the greatest consolation to humanity. "

Quite independent of education, of example, or of habit, is many a propensity ; and being dependent upon innate constitution alone, it cannot be refined into a celestial attribute. The plan of dethroning Mammon and enthroning God is reversed in the world of power—as power is understood by the populace. So long as a man is in the protected state, nothing seems to go against his grand scheme ; but when once he steps into the world where a Napoleon sways, he sees that peace is at neither of the extremes, but between the two—God is love." They trudge on towards the one rock amid the billows and quicksands of religious life—God. These are few, and often many a soul of this group consoles himself by saying with the poet:—

> " Better to have failed in the high aim, as I,
> Than vulgarly in the low aim succeed."

In harmony with Mammon, myriads of people are straining their nerves to succeed in the aim which is not love to them. These are concerned with the details of the plan of God's kingdom, and are therefore melancholy at heart. Of the yoga which will effect a compromise between the secular and the spiritual we learn in Krishna's school. But for the Krishna in the West, the Oriental Krishna would have been marred.

Our Ideals

BY

Mrs. EMMA CHASE THWING, Newton, U. S. A.

We are ever striving to realize our ideals in mortal beings—but do we ever find in them our longings after the perfect ideal satisfied. I do not think so. We love in mortals what we hope and believe them to be. We invest them with all the sacred insignia of our most holy imaginings. We (as it were) behold a halo about their heads. We adore and reverence what they represent to us in our ignorance of their mortal frailness. No one can say to us one word against our ideal or in any way attempt to lessen our faith and trust in them. We blindly follow after our (seeming) ideal until in some mysterious moving after our night of dreams. We are rudely awakened and most awfully shocked to find that what we so blindly reverenced and loved and felt sure was our glorious ideal of the perfect which we had found at last in mortal was only the semblance—and like the air castles we build over and over again and so often see vanish away like the early frosts upon the ambient air of autumn. Then, after we vainly seek to find our ideals realized in frail materiality, we turn toward the higher—diviner ideal which is found in the perfect life of Christ, our Teacher and Master, and always where no other refuge is near in our time of heartache and distress. We yearn for a glimpse of the Rock of Ages unto which we may cling, and though the hurricane roar and the treacherous waves of earthly illusion dash against us—we know we are safely to the Rock that never fails to support us—and after weary beating about upon the seas of mortal turmoil how gladly we enter the harbour of God's eternal goodness and rest upon the calm waters of everlasting love—and only thus can we ever know that our ideals are realized.

We build for ourselves fairy castles in air.
We watch as our structures arise most fair.
When suddenly—looking—to our despair,
We find that our castles we built are not there.
Where are they gone—quite out of sight?
Those castles whose forms we built in the night,
Shattered before the gale—gone from our sight,
And left us to grieve in the morning light.
Ah—it's ever thus in this land of dreams.
Nothing is real though to us it so seems.
The real life—is the life divine and bright,
Made perfect through sorrow we behold the light.
Oh Land of the Local we long to behold.
Your mansions of glory—your streets of pure gold,
True place of unfoldment—no tongue ever told.
One half of its beauty—Our Shepherd's dear fold.

New Race: Less Lame, More Lovely

BY

MR. H. S. LE VALLEY, KANKAKEE, U. S. A.

" We will shape a world as a world should be,
With room enough for all.
We will rear a race of the wise and free,
And not one of the great and small.
And the hearts and the mind of human kind,
Shall drink to the dregs of good,
Forgetting the tears of the bitter years,
And the curse of a bondman's blood ?"

Specialization has been both bane and blessing in the development of all ages. Nature specializes to the extinction or degradation of species. Nations have carried it to the extremes of outlawry and have perished. Religions of fixity have fallen, been left in the wake of progress, as derelicts to mark passage of the eternal God in unfoldment of truth. But in the specialization of the eternal verities, we see a golden thread, a unity of purpose that knits the highest expression of all cycles in idea that it is not the form but spirit that is from everlasting to everlasting. That it is not the thing but the mind-stuff in it that persists. In fact all specialization goes down and out before the cosmic minds desire for varied expression. And this diversity in turn means a harmonious unity of all the parts, in order that when the cosmic harp is struck by the master hand, but one song shall issue, that of love, when strings of the hearts of worlds respond to the Master's bidding.

"Thought leapt out to wed with thought, forethought had wedded self to speech," and the east hoary and old with lore of the cycling suns knit to her with golden strands of wisdom, the lusty youngster in the west, of vigor and fire. And a new and transmuted birth, a new race shall arise phœnix-like which shall hold "the word of power" as 'twas in ages past, and a bird shall carry the arrows of the all mighty and proclaim justice for all, peace and mercy to all the nations for a "perfect image" is held, regeneration and first resurrection enacted as it was written. God's specialty the perfect man.

Chas. Lamb said:

"And in the archives of heaven, I had Grace to read, how that once the angel Nadir, being exiled from his place by mortal passion, upspringing on the wings of parental love, appeared for a brief instant in his station, and, depositing a wondrous birth, straightway disappeared. And this charge was the selfsame babe who goeth lame and lovely." We are this birth, but due to the "woman clothed with radiance of the sun" a result of union of the seven spiritual senses of man, a new race, a brotherhood of peace, is to unfold that shall be less lame and more lovely. Life's forces that lie hidden are welling up and entering the vast stronghold of ideas, you are moulding the future, changing fate, and in you lies destiny. Let your creation, in thought, word and deed be a joyous one. The man of sorrows has paved the way for the race of joy and we are its creator. He shed His blood that we might live, we shall give of our best, that the future may be bright with the light of our efforts. Hold the thought, enact the part, prepare the way, so that the perfect image may become manifest.

Bahaism or Universal Religion

BY

Mr. N. R. VAKIL, B.A.

From the earliest times God has revealed His Truth to the people of this world through His prophets. Although the persons of these teachers have been different and their teachings according to the needs of their time and place, yet the truth which they all taught has been the same. The Light which shone through them all, was the One Great Light of God. The Light was the same although the lamps were different.

It need not be said that all the people of the world await the coming of a Great Teacher, who would reform the world and make it mirror forth Heaven. The coming of such a teacher is prophesied in all the religious books and there are many clear and distinct prophecies which we have longed for to see fulfilled. How much overwhelmed with joy we shall be when we are convinced that almost all the prophecies are fulfilled in the coming of Baha 'U'llah, the founder of Bahaism, both spiritually and literally; that the Sun of Reality that shone on our earth centuries ago through the prophets of the past, is again radiating His Brilliant Light through the personality of Baha 'U'llah.

In the year 1844, Mirza Ali Mohammed, now known as 'The Bab', (the door of heaven) the son of a merchant, declared himself to be a divine teacher at the age of twenty-five, and asked the people to believe in him and obey him. He began his mission as a door by opening the people's minds to the real truths of their own religion, and he, like all great prophets, did not come to destroy but to fulfil. He said: "In the past, whenever there was need, God raised up a prophet on the earth, bearing a book containing a divine revelation and He will do the same in the future whenever there is need."

From the moment of his announcement he obtained a hearing and in a short time a very large following, both among the most learned of his countrymen as well as the common people. The rapid spread of his teachings began to alarm the Ulmas (Mahomedan priests) and through their intrigues and instigation, he was at last imprisoned and finally shot to death, publicly, at Tabriz, in July 1850, just six years after he declared himself.

His doctrines were simple. He taught a pure faith in the One God; he inculcated a high morality and declared that women were to be considered the equals of men.

His chief mission was to awaken the people to receive One who was about to appear: "He whom God would Manifest," who, he prophesied, would declare himself nineteen years after his mission.

Two years after the Bab's death, in 1852 A.D., all the leading Babis were seized and imprisoned and many of them put to death. We are told that "over twenty thousand of these willingly gave their property, families and lives rather than recant their faith"!!

BAHA 'U'LLAH.

Mirza Hussein Ali of Noor, more widely known as Baha 'U'llah, was born in Teheran, Persia, in November 1817. His father was a Vizier, his grandfather being Grand Vizier. He being from his very youth of a contemplative disposition, the public life which his father led had no allurements for him. He managed the family estates and affairs and supervised the education of his brothers and sisters.

In his home, Baha 'U'llah had been taught the Persian language. He never attended any school nor institution of learning. His knowledge was inspirational. It came from the Source of all knowledge, and is the source of knowledge for all.

At the age of twenty-seven, he was attracted by the teachings of the Bab and at that very age began to do all that he can to spread his teachings. As soon as it was known that he was a strong advocate of the Cause of Bab, he was imprisoned and his wealth appropriated. But thanks to the efforts of the Russian Consul, he would not allow such a great man to be imprisoned without any fault of his but that of the service of God and of the Bab. He forced the Shah to deal with him in a better way. He was at length exiled to Bagdad, hoping to stop the growth of the Cause thereby.

He resided in Bagdad for eleven years, where believers from Persia and Arabia came to see him and returned with a deeper understanding than before and a renewed zeal and fervour. The Ulmas became alarmed at the spread of the Cause, and through their intrigues and misrepresentations persuaded their Government to demand of the Sultan's Government that he should be summoned to Constantinople. He left Bagdad for Constantinople with his family and immediate followers in April 1863.

On this journey Baha 'U'llah and his family encamped for twelve days in the garden of Najib Pasha, at a short distance from Bagdad, and there he announced to his eldest son, Abdul Baha, (Servant of God) and to a few elect that he himself was the Manifestation, the Coming One of whom the Bab had prophesied.

He lived in Constantinople for five months, when he and his family and companions were banished to Adrianople. He remained in Adrianople for five years, during which time His Cause grew in all parts and the followers attained to moral and spiritual virtues. This was a time of growth and preparation.

In 1868 A.D., he was once more exiled and this time to Acre, the penal colony of the Turkish Government, north of Mount Carmel, a place dreaded for its pestilential atmosphere and inaccessibility.

For two years after their arrival in Acre, these poor sufferers, about seventy in number, were confined in two rooms in the barracks where they suffered incredible hardships for seven more years. Here He composed the greater part of His doctrinal works and passed away on the 29th May 1892.

(To be continued.)

A Plea for Ravana

BY

Mr. T. PONNAMBALAM PILLAY, M.R.A.S.

Ravana, the whilom king of Lunka, the ten-headed monster of the Aryans, and the terror of all the three spheres, was as good a mortal as any other person that ever breathed in this well-ordered universe. He formed one of the group of Dravidian sovereigns of the time and ruled over the Island of Ceylon and that portion of Southern India lying between the Vindhya Mountains and the Nizam's Dominions known to the Sanskrit writer as Dandakaraniya and Janasthana. There were amongst them more powerful rulers such as Vali of Kishkinda and Arjuna of Mahismati on the banks of the Nurbudda, but Ravana was more ambitious than the rest of his contemporaries and his restless spirit compelled him to be always at work. Hence his name has come down to posterity more prominently.

2. It is generally supposed that his ruling characteristic was best and that no woman was safe in his presence. This feeling is so very intense, that it is believed that a curse from one of the common women amongst the celestials, was hanging over his head like the sword of Damocles. This seeing and carrying away Seetha, is ascribed to that passion and every old woman that relates the story of the Ramayana, to interest children or inspire piety in them, takes care to end it with an imprecation upon his devoted head.

3. As in the case of Hannimal, the great Carthagenian, no indigenous biographer has written the life of Ravana. For any information regarding his life and character we have only to look to foreign and prejudiced annalist. He may have done the best and cleverest of things, but no enthusiasm is displayed in referring to those achievements of his. If ever any mention is made of the exploits of the Dravidian Ravana, it is to enhance the fame of the Aryan heroes at his cost.

4. With these introductory remarks, we will cull here the bright

features of his life as depicted by his natural enemies and I mainly depend upon the Utrakanda of Valmiki. As was the custom of the age, he began his career by performing austere penance, having equipped himself with the necessary lore of the Vedas, Agamas and other Shastras. His prayers were heard and his piety and self-sacrifice were duly rewarded. He was the greatest musician of the age and his skilful performance on the lute appears to have attracted the attention of Lord Siva on the Mount Kilas. From Valmiki's description of Lunka, it will be seen that it was one of the greatest cities of the period, and all the fine arts had been laid under contribution to embellish it. Amongst the terrestrials he was the only proud possessor of an æroplane and he and the other members of his tribe were well versed in the art of aviation. According to the Ramayana, the Adam's Bridge or the Sethubandanam, as it is locally called, was built of one huge stone brought by Hanuman. But recent excavations have demonstrated that it was built of coral stones and mortar. The fact that two huge provinces on the mainland of India owed homage to Ravana, must have induced him to build a bridge across the narrowest part of the sea. It was impossible for a foreign horde to have built it and the inhabitants of Ceylon, powerful as they were, would not have been indifferent spectators of the whole scene while the work was progressing. It is possible that the Rakshatha pioneers may have destroyed the approach to the Indian side of the bridge and that the Aryans had to repair it by filling up the gap with stones. Thus the causeway must have been in existence at the time and must have been planned and constructed by Ravana's engineers. I have made this digression to prove that all the sciences and arts had made great strides under the auspices of Ravana and that engineering did not lag behind. Again, from the Ramayana it is evident that the internal tranquillity of the kingdom was never disturbed and that the people enjoyed unalloyed happiness under his benign rule. Thus all the arts of peace and war flourished under Ravana and the promoter of such a state of things must transcend the ordinary level of man and must be saintly in character. The ten heads assigned to him then meant his highly intellectual powers and his goodness of heart, and his twenty arms meant his invincible personal strength.

5. Notwithstanding this statement of facts, it will naturally be asked whether Ravana did not carry away Seetha for immoral purposes. In the Utrakanda, Valmiki makes a deliberate statement that Ravana was the undisputed ruler of the provinces of Dandakaraniya and Janeskana and that Surpanaka governed them on behalf

of her brother. Any entry therefore on the part of a foreign prince or potentate into the sub-kingdom with any other object but that of maintaining friendly relations is not justifiable. From the time Rama entered Chittrakanda his attitude was hostile and the Aryan emigrants, called Rishis, considerably prejudiced his mind against the rule of Ravana. This must have also stirred up in his mind the old feud that existed when he killed Tadaka. Rama signalized his entry into Dandakaraniya by the murder of Verathan, which event was followed by the mutilation of the features of Surpanaka and the final annihilation of the garrison that was stationed at the place which formed the flower of the Rakshaka army and which numbered 14,000 men in all.

6. In the face of these facts, it could not strike any man of common sense that the Ravana was the aggressor. If the halo of divinity that surrounds the chief characters in the Ramayana is reviewed, and if they are treated as ordinary mortals particularly when a question is discussed in a historical spirit, justice would be done to a great Dravidian. It is improbable that Ravana repaired to Dandakaraniya after hearing of the atrocities committed by the two brothers, unarmed and unattended. The appearance of the darling antelope and inveiglement by the elder of the two brothers must be dismissed as idle tales. Ravana seized Seetha as a hostage for the future good conduct of Rama and Lutchman and that in a fair fight. If he wanted to violate the chastity of Seetha, Ravana had ample opportunities both before arriving at Lunka and after. I leave the reader here to ruminate.

EDITORIAL NOTES.

The offences of the poor are theft, etc., and those of the rich are perjury, forgery, etc.

Why are some of the political leaders of India opposed to Social Reform? It seems to be the fear that Manu's code cannot be put into force at any time.

Bacon says: "Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse—but to weigh and consider."

Lucy A. Malory says: "All of happiness is summed up in knowing how to do things well; doing them in harmony with the order of wisdom; and all of misery is involved in not knowing how to do things well; doing them with the disorder of ignorance. To attain illumination fill thy soul with Love. Herein is all the law and the prophets."

Edison once said that what is commonly called 'genius' is in reality two per cent. inspiration and ninety-eight per cent perspiration.

At a certain time one said to Epictetus, "I wish to do good to men." The philosopher answered, "What good? What wilt thou do? Hast thou done good to thyself? Do not chatter to them, but show them in thyself what manner of men philosophy can make."

Mr. T. Ponnambalam Pillay says: "From what has fallen from Kiplar, a poet of the late Academy in Madura, it seems that the caste system was introduced into Southern India at a late stage. Addressing the Aryans in his famous *Agaval*, he bitterly complains of it and says நாற்குலஜாதி யிந்நாட்டில் நீர் நாட்டினீர், you established the system of four castes into this country."

We learn from Manu that in Ancient India women occupied a high place.

To preach the doctrines of universal brotherhood, true love for mankind and active sympathy with the suffering humanity, Countess Aurelia Bethlem of Austria has come out to India. She is an earnest believer in the Bahai faith and has dedicated her life to the cause of this great religious movement of modern times. The main object of her visit is to explain the fundamental principles of her religion to the public by delivering a series of lectures and granting interviews to all who wish to know anything about it.

Lord Krishna says in the Gita that the four castes were created according to qualities and action.

In the course of an address to the women employees of the Lesli Judge Publishing Company, Mr. Andrew Carnegie said: "I have made forty-two or forty-three millions in my time, but I want to say that the only right a man has to wealth lies in his acquisition of it by useful labour. The great trouble of wealth to-day is that the sons of millionaires do not realize this necessity of being of use to the community. I never forget how proud I was when I got my first wages, 5s. a week, and how I felt when it was raised to 6s. a week, as a telegraph operator."

Form of British Coronation Oath introduced into the House of Commons in May 1910, and which received the Royal Assent of H. M. King George V, August 4, 1910:—

I—, do solemnly and sincerely, in the presence of God, profess, testify and declare that I am a faithful Protestant, and will, according to the true intent of the enactments securing the Protestant succession, uphold and maintain the said enactments to the best of my power, according to law.

In connection with the question of "One script for all India," each wants to push in his own language. Devanagari characters, Hindi, and Romanic alphabet have all been suggested.

A terrible picture of the spiritual depravity and benightedness of Jerusalem is drawn by a "resident in Jerusalem" in the new issue of the *Hibbert Journal.*

The enlightened ruler of Baroda proposes to prohibit the smoking and drinking habits among children by stringent legislation.

In the course of an article in the *Students' Brotherhood Quarterly*, Professor G. C. Bhate points out that the want of scientific spirit even among the educated classes is the cause of social reform proceeding at a snail's pace in this country.

Meetings have been held in various parts of the country in support of Mr. Basu's Bill.

It is said that in Porebunder and Cambay Hindu girls were converted to Muhammadanism and married to Muhammadans because they could not contract a legal marriage with Hindus of other castes.

Dr. Brayendranath Seal, M.A., P.h.D., the opener of the Universal Races Congress, read a paper on "The meaning of Race, Tribe and Nation." In the course of the lecture he described certain practical aids to the realization of a Universal Humanity which are worth putting into practice. They are:—1. The organisation of a World's Humanity League with branches, committees and bureaus in different countries. The object should be to promote mutual understanding. Conferences may be held under the auspices of the League in different centres. 2. The endowment of Professorships of Oriental Civilization and Culture in Western Universities and Academies to be held by orientals from the countries concerned, *mutatis mutandis*, in the East. 3. The publication of an International Journal of Comparative Civilization which would serve as a medium for the exchange of international views on various problems from the different national standpoints. 4. Some organised effort, if possible, against the anti-social and anti-humanitarian tendencies of the modern political situation.—*The Indian Messenger.*

The death is reported of Srimati Bhubaneswari Dutta, mother of Swami Vivekananda.

We do not agree with the *Indu Prakash* of Bombay when it speaks of men with stake in matters of social or religious reform.

The Faridkote State has issued an order saying that all teachers as may be addicted to intoxicating liquors, bhang or opium, shall abandon the habit or resign the service.

In response to a note issued lately by the Government of India on the subject of moral and religious education, the Government of Bombay thinks it impossible to arrange for religious training in Government schools. The Bishop of Bombay insists on religion as the basis of morality.

The Director of Public Instruction, Bengal, as well as that of Eastern Bengal and Assam, are in favour of moral instruction unconnected with religion. But the Director of Public Instruction, Burma, strongly deprecates the use of moral text-books and directs moral teaching with colourless sanction.

The University of Madras has, by a regulation, instituted a title in Oriental learning and will confer the title of "Vidvan" on any one who passes an examination prescribed for the purpose. In view of this regulation, it is proposed to found a college in Madras where Tamil and Telugu will be taught as the first language and Sanskrit as the subsidiary language, the other Dravidian languages being added in course of time.

The announcement recently made concerning the Charter for a Muhammadan University in India indicates that the realization of the scheme is within measurable distance.

At a meeting of the associated societies of the Madras Christian College, the Hon'ble Mr. T. V. Seshagiri Iyer delivered a lecture on "National Heroes and National Ideals." The Hon'ble Mr. Justice Abdur Rahim, who presided, referred to some of the most condemnable manifestations of bigotry and prejudice in this country and characterized them as a real disgrace to India. He exhorted the people to realize that in worshipping national heroes and working for national ideals, they ought not to forget their obligations to humanity which had far greater claims on them than even their nation and national ideals.

In the *World and New Dispensation* we learn that a Shuddi Sabah for all India was registered in July last at Lahore. It will try to raise the depressed classes by starting day and night schools for them by establishing libraries and reading-rooms, by arranging for lectures, founding hospitals and dispensaries, and organising social gatherings when the higher and lower castes will be brought together. The distinguishing feature of this Sabah is the administering of Prayaschit or a purifactory rite to the unclean and admitting them into the Aryan fold of the clean and respectable classes. We wish every success to the Sabah.

At a public meeting held at Bangalore, it was resolved to request the Mysore Government to pass a law on the lines of the Hindu Widow Marriage Act.

Sir Francis Galton has left $ 225,000 to found a chair of Eugenics at the London University.

There is a movement on foot in the United States to legislate into existence, every free-born citizen's right to dispense with drug medication, if he so selects, and in every state earnest workers are going about with petitions asking the Government to repeal the laws which make it a crime for a person to patronise a drugless healer.

We thank Messrs. Methuen and Co., Ltd., 36 Essex Street, London, W.C., for sending us again two books, *viz*, "Virginia Perfect," by Peggy Webling, and "Letters from a Self-made Merchant to his Son," by George Horace Lorimer. These belong to the shilling series of popular books we received last month. We hope they will command a large sale.

$22,500 was paid in April last at an auction in Leipsic, Germany, for an autograph letter of Martin Luther to the Emperor Charles V. The purchase, it is said, was made for Mr. J. P. Morgan of New York.

The First Universal Races Congress was opened on the 26th July in the buildings occupied by the University of London at South Kensington. Lord Weardale presided. Over twenty Governments were officially represented. The proceedings lasted till the 29th July.

In the course of an article on "Race and Color Prejudice in India" in the "Imperial and Asiatic Quarterly Review," Mr. W. B. Oldham, C. I. E., gives a satisfactory answer to the complaints made against some Englishmen in India about their alleged ill-treatment of Indians.

Mr. Leadbeater, in his new book, *The Inner Life*, makes some wonderful statements regarding the past generations of some great ones. Although we do not believe them, we give them below because they are very amusing. "Last incarnation as Lord Gautama Buddha, born 623 B. C. He took Buddha initiation in this life. It was then that he handed over the office of Bodisattva to his brother and successor, the Lord Maitreya, whom western people call The Christ." Previous to this he was Vyasa,............ Later, "He was Hermes, the founder of the Egyptian Mysteries; also the first and greatest Zoroaster,............ and again, he was Orpheus, the founder of the Greek Mysteries......... The Master Jesus. He appeared in India as the teacher Ramanuja Charya who revived the devotional element in Hinduism and raised it to so high a level."

Acknowledgment

In response to our appeal for Donations, the following has been received last month towards the up-keep of the "New Reformer." We tender our heartfelt thanks to this friend, and hope our other friends will come forward to help us in lightening our financial burden.

Dr. Harold H. Mann, Poona, Rs 10-0-0.

TOPICS FROM PERIODICALS

THE CORONATION HYMN.—The following hymn, which has been used at coronations of the English kings for a thousand years, is full of interest :—

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost Thy seven-fold gifts impart.
Thy blessed unction from above,
Is comfort, life, and fire of love,

Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of Thy grace.
Keep far our foes, give peace at home ;
Where Thou art guide no ill can come.

Teach us to know the Father, Son,
And Thee, of both, to be but one ;
That through the ages all along,
This may be our endless song :
Praise to Thy eternal merit,
Father, Son, and Holy Spirit.

LIFE IS NOT BURDENSOME

(*From the Universal Republic.*)

Life itself is not a burden. It is the lightness of delight, of joy, of perfection. It is the burdens of mind and matter that are put into life that are burdensome. *We weigh life down and press all joy out of it by all kinds of useless, worthless thoughts and things.* This is what makes life a misery and a mystery from the cradle to the grave.

It is the consciousness induced by the over-indulgence of the physical senses that burdens. These, too, would give out joy, instead of discomfort, if the individual controlled them, but by over-indulgence they get beyond control of the individual mind – they become like children who have been allowed to do anything they wished to do.

If each one would eat just enough wholesome food to sustain the body, and no more, and wear clothes that would protect the body, but not hamper it, and be satisfied with enough to be cleanly and comfortable, and let Love be the custodian of the mind, *Life would be a great, grand anthem of Joy.* There would be no burdens – the body would respond to the will and the weight would not be felt, and all the time the capacity to receive would increase. Love and Wisdom would be always at our command.

Thoughtless people, as a rule, make it nearly the whole business of life to accumulate money or its equivalent, forgetting that this, as the predominating thought, controls the whole life, and prevents, if it does not kill, all thoughts for the good of the whole from manifesting.

For the real, permanent happiness of the individual, it would be far better to be dressed in poor clothes, and eat bread and onion, than to go through life as a spiritual pauper, clothed in the filthy rags of spiritual corruption, void of Love, Justice, Honour and Wisdom.

But one who lives up to an ideal of Love and Justice will never want for the real physical necessities of life. He will always be able to supply his desires. All the woes, miseries and wrongs, individual and collective, are all of them due to ignoring spiritual aspirations. If people were thinking, acting and living the good, all could possess an abundance, besides the permanent happiness, joy and peace that would make the daily life a continual satisfaction and gladness.

"Henceforth I call you not Servants but Friends"

BY

CAPTAIN J. W. PETAVEL

(From an article in the Student Movement)

CHRIST left us a great work to accomplish; to unite the whole world in one flock, of which He is to be the Shepherd. We must therefore view with the utmost concern the fact that the masses of the people in almost every Christian country are turning away from Christianity.

This check which Christianity is suffering is explained clearly enough by Christ's own words. He taught that the world would be brought to the light by witnessing the great works that those who accepted His teaching would accomplish. He taught by example as well as by precept that acts much more than words influence men. He wrought great works, saying "Believe Me for the work's sake"; "The works which My Father gave Me to accomplish . . . bear witness." In exact accordance with this we find that, so long as Christianity was persecuted, and Christians shone before the world by their deeds of heroism, the Gospel spread rapidly. Later, when the Church was not only the great dispenser of charity, but the intellectual light of the world, it maintained its influence. Later still, when the Reformation called Christians again to acts of heroism, Christianity revived and was purified. But now that persecution has ceased, and learning has become diffused, the Church, no longer heroic nor the leader of learning, or the principal dispenser of charity, is losing ground.

But it must not continue to lose ground. This age of peace and toleration has brought Christians their work to do as clearly as did the rough ages of the past. The early Christians paid heed to Christ's appeal to them not to fear those who kill the body, and they faced death for His sake; the Christians of to-day will have to pay heed to His appeal to them to be intelligent, to be His friends, understanding Him.

The present age demands of us intelligent action to save the large number of people in distress through the accidents incidental to our highly complicated social system, and the position of great dependence in which it places the workers. Christ has appealed to us to help them as though He Himself were in their place. So long therefore as we live in comfort whilst they are in want, this comparatively enlightened, and extremely critical age, will treat our professions of faith as the veriest foolishness, and disbelieve our Gospels, which declare so emphatically that nothing should be impossible to us, and even that we must do greater works than Christ Himself did. Christians must do this great work and then the world will believe.

To do our duty we need first the faith that will make us say that, if Christ has thus put Himself in the place of the last and least of those who suffer, making our professions of belief vain until we have stretched out our hands to help them, we certainly can do this thing if we try earnestly. He recognises our weakness; He says He came, not to the righteous, to those who are capable of making heroic sacrifices, but to the weak, to sinners; He says that His yoke is easy and His burden light. Believing Him, then, we must not rest till we have understood how, weak as we are, we can offer help to every suffering fellow-creature. This is the age of sicence and of study; we must give study to the matter. Wishing to be Christ's imitators, we must be anxious now that we are no longer called upon to face death for His sake, to make some other great effort for Him.

We must first understand that the various people who need our help have, between them, the power to produce everything necessary for their decent maintenance. Among those who are in distress are quite a considerable proportion of good and fairly good work-people whose trouble is due to the fact that their trade is over-stocked, or that they are struggling in vain against temptations to drink, and need employment where they will be carefully kept out of temptation. It is estimated that one and-a-half-million men, working very moderately, could produce everything necessary for forty million people; this is in the proportion of one person working to every twenty-six to be provided for. When we realise the above facts we have at once an idea of the practical meaning of the words "If ye had faith as a grain of mustard seed . . . nothing would be impossible to you," considered in relation to our own fundamental duty of helping those who are in distress. Faith in Christ would have made us to act together in all things in brotherly helpfulness, and then there would have been no poverty. We have failed entirely to do that, and have failed even to be united in one church. But faith as a grain of mustard seed should have, at least, united a good number of us to do our charitable works in mutual understanding; to act together to do the thing Christ asks of us as a personal service. Whatever else we failed to do, we should have formed a league of personal service to Christ, uniting Christians of all countries, having for its motto: "Inasmuch as ye did it to the least of these ye did it unto Me," and then, indeed, nothing in the way of charitable works would have been impossible to us, because acting together we should have been able to utilise the productive power of those we wish to help as we cannot do acting separately.

Can we not imagine that in a large Christian industrial organisation, all the difficulties which arise in our unbrotherly state of society, and make it difficult for inferior workers to make a living, would be smoothed away. An inferior worker, instead of being put to any "job" that could be found for him, would be given some work carefully chosen to be suited to his particular capacity or lack of capacity. Instead of buying in shops the things he needed, and being compelled, thus, to contribute to the maintenance of a large number of people engaged in a cumbrous system of exchange and distribution, he would receive in exchange for his productive labour, things produced by his co-workers in the great organisation. Last, but not least, such an organisation would not waste labour producing "cheap" things that do not last, but would produce only good and useful things, which is infinitely more economical. A simple calculation shews us that there are very few people indeed who could not, under such conditions as these, produce the equivalent of what they would consume.

It is, of course, a question how many we could actually save, for that depends on other things than productive power; we shall know when we have tried. But our duty is to extend our helping hand to all, so that if any remain in distress it shall not be because we have not offered them a way out of their trouble.

A very simple illustration shews how we would succeed in offering help to all who are in distress if only, believing what Christ says, we set to work, instead of relying on political parties to do the thing Christ tells us to do.

Let us imagine a large number of people sunk in a quicksand, some very deeply, so that it would require the united efforts of a great many men to withdraw them, and some less deeply, and two or three people only on the spot to rescue them. If those people, seeing that their strength was insufficient for the task before them, lost their heads, and one ran off to seek help, whilst the others exhausted their strength endeavouring to save those who were in the worst plight, they might easily leave most of the unfortunate people to perish. But if a person those men had reason to trust had told them that they could save everyone, and, having faith in him, they thought calmly and acted deliberately, uniting their efforts, they would rescue first a man who was only just in the quicksand, before he sank any deeper; then, with his help, another a little more difficult to save; then, with the help of the two, they would save a third, and so on till they had saved to the very last. That exemplifies exactly what Christians might do. Every person we helped intelligently would make it easier for us to save another, by virtue simply of the economic law that the greater the number of people in an industrial organisation the more economically their labour can be utilised.

What is urgently wanted is that we should give, not charity, but work. The Co-operative Wholesale Society has shewn us that people combining to establish industries to put their ideas into practice can even make those industries pay. What these few idealists have been able to accomplish, the millions of people believing in Christ could accomplish easily. If we established industries, and made them produce things for the use of the workers themselves, exchanging produce among themselves, they would be able to employ any number of people, because everyone would come to produce and consume the equivalent of what he produced except the surplus production of useful things to go as interest to people who had provided capital for this industrial undertaking.

Such industries, not carried on as co-operative ventures, but managed as businesses, would also produce things to exchange with those produced in different charitable institutions, each one of which would do some manufacturing or other work suitable for the kind of people it gave shelter to. Thus we would utilise the productive power of those we rescued, and make every rescued person who would work a rescuer. It is evident there would be no need even to establish industries. It would be sufficient for a strong league of Christians to arrange with established industries to employ people to produce things for each other's use, guaranteeing their shareholders a reasonable interest on their invested money, which they coul do simply by giving their custom. Industries, by combining thus, would be able to pay their shareholders in kind.

United effort is all that is needed, and then we would solve this question of unemployment in the natural way, which is not by giving work to "unemployed" people as a charity, but by preventing people willing to work from ever being unemployed, by organising production-for-use-industries, to occupy people when there is not enough demand for labour to produce things for sale.

Having solved this question we would have solved all other great social questions. It would pay magnificently to rebuild our towns, and turn them into garden cities. All that is needed is to rouse public opinion, and make some government undertake the work.

When we had established a number of industries in garden cities, or each with its Bournville, and capable of employing an unlimited number of people, we would obviously make it impossible to neglect this question any longer. The solution of the problem of the city will revolutionise our industrial conditions, making our progress real, which it certainly is not now.

In conjunction with Christian production-for-use-industries, it would also be possible to organise boys leaving school, in establishments where they would be employed in healthy work that would fit them for after life; and so the "boy question" would be solved. All things are indeed possible to those who have faith, but faith is needed first. So long as we do not believe Him who said "Nothing would be impossible unto you," but put our faith in political parties instead, we will never find out how we are to advance. When we believe Christ, and therefore persevere till we see clearly how we can do what He tells us to do, we see a glorious horizon opening itself before us and realise that the time is coming when Christianity will be borne triumphantly forward again by the great works those who believe in Christ will accomplish. May God give that the time shall be soon.

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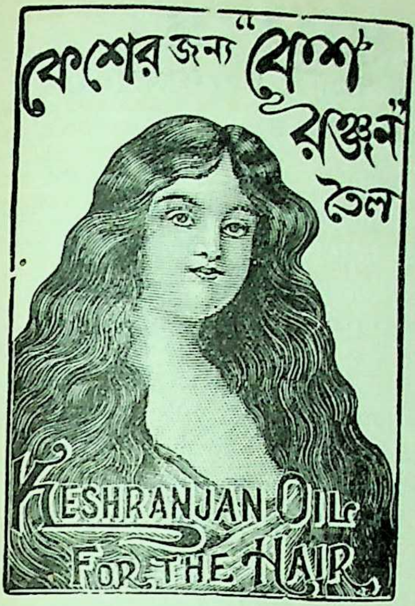

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The New Reformer

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Render an honest and a perfect man
Commands all light, all influence, all fate
Nothing to him falls early or too late;
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still—

Beaumont and Fletcher.

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EDITED AND PUBLISHED BY D. GOPAUL CHETTY,
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THE NEW REFORMER

Vol. V.] SEPTEMBER, 1911 [No. 6

The East and West in India

BY

THE EDITOR

One of the greatest benefits of the British rule in India is the revolution in thought it has effected. In the days preceding that rule, the high-class Hindu, who now wants self-government on a democratic basis, had a mental habit which sanctioned and enforced the rite of Sati, female infanticide, the drowning of men in the Ganges, and the crushing of human beings beneath the temple cars. He restricted learning to his own caste and wrought miracles in the mental darkness that in consequence prevailed over the land. He encouraged all sorts of beliefs and worships. He reduced other men to the level of brutes and raised himself to the dignity of God. He disdained labour and in the name of religion lived comfortably upon the credulity of the masses. Fortunately for India, England's contact with her as a ruler has brought about great and surprising transformations within a short time. Five Universities were opened for all castes and creeds. The religion, philosophy, literature, science and art of the West were taught. The high-class Hindu whose means of living were nothing so sure, betook to them eagerly, admired them and accepted them as far superior to his own. Christianity, Christ-leavened institutions, ideas and practices of the West developed in him a sense of the worth of the individual. He thought that the various civil and religious institutions, customs and habits of his country were insurmountable obstacles to the progress of the country and at once set about reforming them, Hindu Social Reform Associations, Brahma Samaj, Arya Samaj, etc., came into existence. The eyes of the lower castes were opened and they understood the social injustice to which they were for ages subjected. They slipped off gradually from the grasp of the high-caste Hindu and aspired to places of prominence and influence. That adamantine rock—caste—upon which his superiority was built up, was getting broken up. All the privileges and powers he for ages enjoyed disappeared. While matters were in this condition, Theosophical Society appeared on the scene with high praises for everything Hindu. These constant reminders awakened the high-class Hindu to a sense of the loss of all the privileges and undisputed authority he enjoyed for ages. A desire to regain the lost powers and broaden them arose in him. He then understood that his work in the direction of social and religious reforms were suicidal to his interests and therefore dropped them and turned his attention to politics, through which and which alone he thought he could regain his authority. Western methods of government formed the basis of his contest. The victories of Japan over Russia engendered confidence. Then followed great political unrest and discontent. The purely secular system of education he received led him to mischief. Bombs and revolvers boomed, and the statement of Herbert Spencer that the "growth of intellectualisation in advance of moralisation has done enormous mischief," was proved to be true However, English statesmanship succeeded in putting down the unrest by a series of Laws and Regulations. This is how matters stood. But the Hon'ble Mr Gokhale makes some surprising statements in the paper he contributed to the Universal Races Congress. He there says that the educated classes firmly believed that it was England's settled policy to raise steadily their political status and that by the rise of Imperialism in England, etc., they were disappointed, and that, as a result, the relations between them became strained. He also says that there could be no better social relationship so long as there is political inequality and that the question how to promote the most friendly feelings between the East and West in India resolves itself largely into how England may assist India's political advancement. All this is, we think, a thorough misunderstanding of the attitude of the Englishmen towards the aspirations of the Indians.

In the first place, the movement in India does not embrace all India's people and is, therefore, not universal. It is wholly confined to the educated classes whose total number, according to the Census of 1901, is under one million, *i.e.*, less than $\frac{1}{300}$ of the population of India.

It is among this small number that the new movement was born and has taken form. This comparatively small number that has been affected belong to the higher and more influential classes who have been for centuries enjoying undisputed authority in India previous to the advent of British rule and whose interests have always been adverse to those of the majority of the population of this country. Outside this small section, there is the large agricultural class, more than two-thirds of the entire population, and the important and large section of the people, the Muhammadans, sixty millions in number, who are quite satisfied with the Britsh rule and have not a word of complaint against it. Considering the past history of the country, this large class will never consent to the guide, dictation, or representation of the higher castes.

Before India can have self-government at least two-thirds of her people have to be educated and inspired with the spirit of democracy. India with her various creeds, castes and classes with conflicting interests can never be called a nation and the very idea of national life is totally new to Indian life and thought. In its present state, any form of democratic government will only result in class-government and great disaster. In the teachings of Christ, the West learnt the dignity and inherent greatness of human life and the highest type of man to be he who unselfishly serves others. This strong and religious basis had a profound influence in the evolution of democratic ideas in the West. The present movement in India has no such basis. The Hon'ble Mr. Gokhale referring to Englishmen says: "The souls of social friendship is mutual appreciation and respect, which ordinarily is not found to co-exist with a consciousness of inequality." This must necessarily apply to Hindu society also. In Hindu society, inequalities prevail to a larger extent and in all directions. The relationship between the higher and the lower castes is far worse than that existing between any conquering and subject race. While so, how can we expect love between the various castes and creeds of India? Without love, there can be no national life and no self-government. It will, therefore, be right for the Hon'ble Mr. Gokhale and his men to establish better social relations in Hindu society itself before they speak of Englishmen. If there is no better social relation between us and Englishmen, the fault lies with us. It is we that treat them socially our inferiors by regarding their very touch as pollution. The rise of Imperialism in England has been misinterpreted. A writer answers thus: "The Imperial idea in the British Empire is not built upon despotism but on federation. Federation, however, presupposes a certain attainment in political self-consciousness and power of self-reliance on the part of every federated people; and in the British Empire, where federation is not already attained, it is claimed that English rule tends to its realization in the future."

Therefore, it is India's unpreparedness for self-government and not England's unwillingness that stands in the way of her political advancement.

Abbe Dubois, the keen observer of men and manners, said: "It is vain hope to suppose that the English people can ever improve the condition of the Hindus. The efforts of a humane and just government may succeed up to a certain point, but so long as Hindus cling to their civil and religious institutions, customs and habits, they must remain what they have always been, grovelling in poverty and wretchedness. These institutions and customs are insurmountable obstacles in their path of progress. To make a new race of Hindus, you must begin by undermining the foundations of their civilization, religion and polity, and turn them into atheists and barbarians and then give them new laws, new religion, and new polity. But even then, the task will be half-accomplished, for we should still have to give them a new nature, and different inclinations; otherwise, they would soon relapse into their former state and worth." Very recently the Hon'ble Mr. Montagu, the Under Secretary of State for India, said in the course of the Budget speech: "I know there were Indians who preferred to throw off Western influences and return to Eastern autocracy; but if India was to win, as educated Indians desired, she should win a Western political organisation, that could only be attained by Western social development. It was for India to work out her political destiny as far as possible under the existing constitution, and she should turn her attention to problems that made a greater call upon her energies than political agitation. The Government were ready to play their part, but without the exercise of those energies to proper directions, the Government could do nothing." This is only a broad hint that we should give up caste, etc., before we can claim representative institutions. Revd. Dr. William Miller, C. I. E., the greatest educationist of Southern India who laboured his whole life for the good of India, thus advises his former students: "My general statement does not indeed necessarily mean that the existing unrest is of the exact kind which I should most desire, if it were in my power to direct the course of history in India. Perhaps, if I had had the choice, I should have preferred an unrest concerning itself chiefly with the economical, the moral, the social, or most of all the religious condition of your country, to an unrest concerning itself, mainly with things political."

Therefore no good is served by leaders of Indian society speaking of England's unwillingness and so on and thus fostering a spirit of animosity to the British rule. They would be doing a useful and loyal work if their energies are directed in the cause of education, social and religious reform, and in the improvement of the arts and industries of the country and thus fit the country for self-government.

The Presence of God

BY

REV. EDWIN GREAVES

The seen has never satisfied the rudest intelligence. Before civilization dawns upon a people, the presence of the invisible is felt. That which delights the eye, cannot fill the soul, music is more than the sounds which fall upon the ear. Man is conscious that he is part of a universe which is greater than the material creation, and stretches beyond the reach of scientific investigation.

We need not concern ourselves here with the birth and development of this sense of mystery, this belief in the unseen. It is vague and crude among Animists, it broadens and deepens with advancing intelligence. Its interpretations are manifold. Philosophy unfolds many theories. Some deny the reality of that which is seen, others seek to discredit the validity of the unseen, many endeavour to reduce both into a comprehensive order which transcends time and space. Various religions offer their explanations of the invisible world, and supply us with biographies of the unseen gods.

The endeavour would be vain to attempt any formulation of the innumerable imaginings and hopes which have sought expression in the various Philosophies and Religions of the world. Let us rather, in this paper, seek to gather up for ourselves some of the meanings which the "Presence of God" *may* assume for us. Probably all of us would agree that a world and a life in which God's presence found no place would be strangely drear.

Perhaps our earliest conceptions were largely dominated by the idea that God lived in a certain place or places. (Have we ever completely escaped this conception?) We thought of Him as enthroned somewhere beyond the stars. The blue heavens, the clouds of varied hue, were the screens which hid from us the home of the Eternal. But there were spots on the earth also which He made His dwelling-place. In the snowy heights of some lofty range of hills in the dim distance was the earthly seat of the Most High. He was hid in some dark forest, in some remote dell, where silence reigned, or where by deep pool the rippling cascades made melody unto the unseen Presence. Or it may be that we were taught that in temple or church God made His dwelling-place among men.

Possibly among all nations has the idea of localizing God's presence prevailed in fuller or lesser measure. Sometimes crude and definite, sometimes in ways which hesitated on the borders of poetry and bald literality. "Where shall I find God'," has often been men's question. "He is here," "He is there," has often been the answer.

That such beliefs have had their uses can hardly be questioned. In childood, and in a people's infancy, the universal is all too vague. Is it not the case that all of us need something to focus our thoughts and fix our attention? It is not that really God is more present in some places than in others; it is only that *we* are able to *feel* His nearness in some spots. Remoteness from the ordinary concerns of business or of pleasure, memories of past experiences of worship, imaginings born of early teaching and association, may make it easier for us to *realize* the presence of God in certain places than in others. Solomon of old built a temple and lifting up his voice Godward said: "I have surely built Thee a house of habitation, a place for Thee to dwell in for ever," but at the same time recognizes that he is but speaking the language of poetry, for he adds later on: "Will God in very deed dwell on the earth? behold heaven and the heaven of heavens cannot contain Thee; how much less this house which I have builded."

The true sanctuary is no special abiding place of God but the spot where we can disengage ourselves from the pressure of the visible and the clamant world, and can fix our thoughts on God. It is not that God is more really present there than elsewhere, but that we are more present with Him in thought and yearning.

The doctrine of the Immanence of God is one which touches most closely the question we are considering. God is omnipresent, the whole universe is aflame with His presence, history is the unfolding of His purpose. We are here face to face with not only the deepest problem of philosophy, but with that which is most full of solemn import in the daily life of man. Dare we say that ALL history,—not the historical records written by men, often partial and full of prejudice, but the actual events of history,—dare we say that ALL history is the expression of the mind of God, the realization in fact of His eternal purpose? Dare we say that every fact in the material universe,—the devastating tempest, flood and earthquake, pestilence and famine, the fierceness and cruelty of the tiger, the poison of the snake, is a discovery of the mind and nature of God? That God "sitteth above the water flood" we may believe, we may have faith to trust that nothing is beyond God's control, that all things shall at the last be shewn to have been subjugated to the accomplishment of the eternal purpose of the All-Merciful, that even the "wrath of man shall praise Him"; but that every word and deed of men, that every fact of history, that every detail of the creation "red in tooth and claw," is a direct expression of the heart and mind of God, that in them all God lives and speaks,—this we dare not assert, we cannot believe. In the wide realm of history, in the circumstances of nations, in the course of each human life we may be able to discern God's presence, but is there not another presence, which is not neither God nor the shadow of God? Better to entertain a doubt concerning God's absoluteness than to have belief in His holiness and love shaken. To fail in our intellectual yearning and quest for a consistent and comprehensive Monism may be humiliating, but to attempt to secure a logical and philosophical scheme by browbeating and maligning the data of consciousness, and discrediting our deepest moral intuitions means infinite loss and disaster.

Human reason is part of the universal reason which God shares with us, but that measure of reason which one man, or all men, can attain to and use fails to embrace that whole realm of being which includes God. Robert Browning may have erred, he probably did err to no small extent, when he seems to speak slightingly not only of the *adequacy* of knowledge and reason, but of the certainty of any conclusion at which they may arrive, but he was utterly right when he insisted on their limited scope, and stoutly contends that for the vision of God something more is necessary. God is present in nature, in history, in human experience: He is immanent in them all, but in what way, in what measure, they themselves cannot disclose. They are scenes of God's presence, but God's presence in them can only be discovered by the seer, or only clearly and distinctly so far as the man is a seer. The measure of God's presence in the seer will be the measure of his power to see God. Only with the presence of God within can there be the vision of the presence of God without, of God above and around.

It may be said by some :—"Is not God within every man, is not this the very essence of the doctrine of the Immanence of God?" We are disposed to say in reply to this, that the very difficulties which meet us in the world around, in history, and in nature, are reduplicated here. Allowing the presence of the Divine in every man, is there not also present something which is distinctly undivine? If God be only that which human conceptions of Him have reached, then alas for the Divine!! If men's thoughts of God be the measure of the Divine then no consistency is attained. There are as many gods as there are thinking beings.

That God's presence is widely dispersed among men we joyfully admit, that He has been with those who in every age and country have sought to know and worship Him, we gladly confess. But in even religious experiences is it only the Divine that is present? Religious experiences do not accord. Can we, with any reason, affirm of the deep experiences of the saintliest mystics that they are absolutely one and the same? Their very claim that what they enjoy are intuitions, which are beyond intellectual processes and beyond intellectual expression, puts the matter out of the reach of investigation.

The very phrase "the Presence of God" suggests that while there is involved an experience within man, there is also a divine object without him. The vision of the seer, if worthy of the name, is not a thought, an imagination, a dream, but the responding experience to a God transcendent as well as immanent.

The idea of the Incarnation of God in a special and unique way is one which has widely prevailed among many peoples. It has seemed to them more than reasonable that the Divine Being might focus His presence in a human life, and so reveal Himself more clearly than in the great reaches of history, so difficult to read aright, or in the ordinary processes of human thought, where error so successfully strives for a place.

The question is certainly well worth considering,—Is there any justification for the claim that Jesus Christ was "the Presence of God" in a very special and peculiar sense? that it was fitting that He should be called "Emmanuel," *i.e.*, "God with us?" That Jesus Christ was a man among men is a glorious fact, is it possible that in Him God also was among men, not only in an unusual degree, but in a manner which has no equivalent? No formulation of such a doctrine can *make* it true, no authoritative statement by Church or Council can make it binding, each man for himself must face the question, "What think YE of Christ?" We may take the accounts which we have in the Gospels of some incidents in the life of Jesus, and of some of His teachings; we should consider the statements put forward, and asserted to be true by many who have tested them by personal experience, that not only Jesus was, but IS now, and though unseen is willing to reveal Himself to those who humbly seek His presence, that those who in a spirit of real devoutness seek to converse with Him in prayer can do so, and then seek to verify for ourselves the truth of these claims.

The statement of Jesus Christ was a very bold one "He that hath seen me hath seen the Father." To whom but to Jesus Christ can the words be uttered :—

"O Light that followest all my way,
I yield my flickering torch to Thee,
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be."

The Temple of Soul

BY

MR. JOSHIPARA V. PRASAD, B.A.

(Continued from our last number.)

Granted,' the objector may continue, 'that the body is only the universe in miniature and God is approachable only through the body, what becomes of the Hindu asceticism, the *tapas*, the penances, the self-oppression that seem to be prescribed as parts of religious duties.'

Here it is that Hinduism is most liable to be misunderstood. It is believed that the main feature of Hinduism consists in the complete abandonment of the world and seeking God by self-oppression and self-torture in the wilderness of the woods. Partly on account of the grandeur of the ideal, and partly on account of the irresistible attractions towards the pleasures of the world for those not claiming to be *yogees*, this idea of self-abnegation and self-torture has persistently associated itself with Hindu asceticism. The typical instances of *yogees* gathered from the religious literature of the Hindus often go to confirm the association. It is not in the least surprising therefore to find even a man no less than Revd. J. N. Farquhar making the following remarks on the Hindu Asceticism in his article on the Greatness of Hinduism.

"Hinduism proves its greatness in this, that from the earliest times until to-day it has persuaded thousands of men, and women also, to such an utter abandonment of the world as has scarcely been seen elsewhere. Faith in the Hindu world-conception has been no dilettante toying with a pretty thought, but has worked itself out in heroic efforts to shake off the last fragment of the life of society and civilization, and to crush out all the instincts that seek satisfaction therein. The ascetic ideal is that man shall give up work, home, wife, society, civilization, property, ordinary food and dress, ornaments, amusements and the religion of home and the temple, shall live in a forest, dress in a skin, a coat of bark or in rags, beg his food, and give his mind to thought of God alone. He must practise mental exercises so as to shut out, as far as possible, the outer world from his senses and thought. He must harm no living thing by speech or act. He ought also to subject himself to torture of some kind so as to subjugate his body the more completely and win release more speedily."

The above paragraph beautifully points what I refrain to call the Hindu ideal of asceticism. It literally belongs to Diogenes and his brother cynics. I admit that Hinduism is understood in this light by hundreds of people. I also admit that a great many Hindus do actually resign themselves to all worldly pleasures and seek the Divine in the wilderness of the woods or the recesses of the caves. But my main contention is, that Hinduism regarded in this light is misunderstood. What I think to be the dictum of Hinduism in this matter is, that it is only in the *Vanaprasthashrama* and *Sanyasashrama* that such resignation is prescribed; and that too with the idea of getting a complete mastery over the passions and seductions of the worldly pleasures in order that the contemplation of the Divine may be undisturbed. Ordinarily the Emersonian ideal is no less the ideal of a real Hindu. Not a life of complete loneliness, nor a life of self-indulgence and profligacy, but a life of active self-sacrificing service is and ought to be the great desideratum of every intelligent Hindu. It would carry me very far to treat the question in full details; however, it may here be suggested, that if there is any religious book in which exhortation to work and service of Humanity is pre-eminently made in bold capital letters, it is the Bhagavat Geeta, the ectypal work of Hindu religion. 'Therefore fight' is the ringing and reverberating note of its teachings. Fight, act, serve! 'Faith, faith, faith in ourselves; faith, faith, faith in God':—this is the key-note of Krishna's teachings to Arjuna on *Kurukshetra*. Again it is specially and emphatically mentioned in the Bhagavat Geeta that real *tapas* does not consist in torturing and mutilating the body, but pre-eminently in killing out by a gradual process of Love and Labour, in the name of God, all the evil passions that darken the mirror of the heart, and in the manifestation in actual life of all the nobler aspects of the mind that may be serviceable to Humanity. The true *yagna* consists not in the sacrifice of sheep and goats and the like poor dumb innocent animals, but in *karma—karma* that is wholesome and calculated to benefit Humanity. *A karmayogee* who exerts every nerve and muscle for the sake of common good, is indeed a devotee of devotees, a *rishi* of *rishies*, a *tapaswin* of *tapaswins*. These are the explicit statements of the Bhagavat Geeta and it would be surely folly on our part to shirk the responsibilities of wielding the precious and unparalleled instrument of body in the service of our brethren on the ground that abstraction from the world is the ideal set up in Hinduism.

Now if this be the true view of *tapas*, *yagna*, etc., surely it follows that the torture and the neglect of body would rather hinder than hasten self-elevation. Purity of *manas*, *vachas*, and *káyá*; purity of thought, word and action; purity of *manasni*, *gavasni*, and *kunasni*; these are the requirements prescribed by Hinduism. Christianity and Zoroastrianism, respectively, for the amelioration and upliftment of soul. Undoubtedly purity of action or body can be preserved not by torture and mutilation but by a sacrifice of Love and Labour. No more conclusive proof can be brought forward than this of the Hindu religion setting great store by the body as a means through which the living soul can climb the ladder of spiritual (not merely material) progress. With an express statement of Shri Krishna, in this connection, we may close our remarks on the intelligible meaning that can be put upon the Hindu ideal of *tapas*. "The body or *Shareera* is the primary means of discharging dharma."

Let us now turn to the Bible. Christianity is pre-eminently and emphatically a religion in which the note of humanity is very distinct. All the conceptions of Christianity are coloured with a human tinge as it were, and hence they appeal more directly and immediately to the ordinary consciousness. Unlike the Hindu abstractness, we find here a sort of concreteness attaching even to its conception of God. The Christian idea of God is associated with that of personality. In Jesus is the divine beautifully mingled with the human. He is at once the Son of Man and the Son of God. Naturally then we shall find something clear and explicit regarding the question of the importance of the body or the temple of soul as I have called it.

"Remember the Sabbath day; keep it holy; six days shall thou labour; the seventh day is the Sabbath of the Lord—thy God."

The passage explicitly exhorts men to be mindful of the indispensable rest required after due bodily exertion. The seventh day seems to be specifically reserved for soul-culture and much-needed rest from the worries of the world. Does not this passage implicitly mean that over-exertion and neglect of body are productive of more harm than good?

Let us now see if the Vedas enlighten us in any way on this point. We read therein mainly prayers to various gods and goddesses with requests on the part of devotees to confer upon them different sorts of blessings. We oftentimes read of deities going to their devotees with chariots full of eatables and herds of cows and bulls and what not. On the first reading I could not overcome a sort ridicule towards these material demands and material boons; I could not understand why it was that the book containing these pretty nigh sordid (so I thought) prayers and panegyrics, was held in the highest esteem and reverence by a large bulk of the Hindu community. A little deep thought—and a sort of light flashed upon my mind which enabled me to read between the lines, to appreciate and admire what previously seemed to me sordid things. The divine gifts of corn and cows undoubtedly ensure longevity. The sweet nutritive substances go a great way in the preservation and development of the body, especially of the agricultural class. The longer a man lives, the better indeed for him to discharge the multifarious duties and responsibilities he owes to the society. We learn that in the Age of Gold scarcely anybody died below the age of hundred years. Scarcely anything else is required to confirm the grandeur of the prayers, etc., of the Vedas which, when read aright, must assuredly have an amount of attraction for every truly aspiring soul. Why again set apart the Vedas? The religious books of almost all the great religions of the world regard longevity as a blessing and not a curse. The 'good time coming' is hoped to be the time of plenty and longevity. Increased mortality on account of the rampant and sweeping epidemic diseases like plague and cholera is very often regarded as the sign of divine wrath. We say in the Iron Age, the soil loses its fertility, the cow her capacity of giving sweet milk; faces become pale and bodies lean. Do we not feel a sort of happy inspiration to see a man with robust frame and commanding appearance? The delicate beauty of a girl in tears on the one hand and the stalwart constitution of a mighty warrior on the other, have both of them attractions for others, each in its own way. Their bodies serve as transparent media through which the beauty of their sweet souls could be clearly espied. The blooming vigour of bodily organism, mutual help and co-operation, dutiful life and the like, are seen to be the marks of the Age of Gold in the following passage of Isaiah."

'For behold I create new heavens and new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create; (Body is already spoken of as being the handiwork of God). And I will rejoice in Jerusalem and joy in my people; and the voice of weeping will be no more heard in her, nor the voice of crying. There shall be no more an infant of days nor an old man that has not filled his days; for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed, etc.'

'Long life of spotless character, unsullied repute, inexhaustible vigour, unassuming benevolence, sincere devotion—a greater and more covetable blessing than this can scarcely be conceived!'

(To be continued.)

Joy

BY

Mrs. M. EVALYN DAVIS, Los Angeles.

When you bound out of bed in the morning, let the first thought be, *joy*. Let the first spoken word be, *joy*; let the first look that o'erspreads the countenance be one of *joy*.

If you do not feel joyous, assume the joy attitude in all you think, say and do, and very soon you will find yourself singing gleeful and happy strains of melody; you will find yourself unconsciously smiling.

Listen to the bird-notes and try to imitate their merry song. Look at the bright sunbeams gilding the foliage here and there; or, if pent up in the city, watch the powerful sun-rays stealing through every opening in and between the buildings.

Watch the blue sky and "look up," on all occasions. When you cast your eyes upward, think *joy*.

If the sun fails to shine, never mind; simply know that it *is* shining and when the clouds break away, the beauty will be only the more enhanced by the few "grey" hours that *have* been, and *are*.

Know that LIFE is ETERNAL; that LIFE is JOY. No matter how sombre may be the shadows, the *sun* of *joy*, is the *law of* GOD and that you are at one with this law, no matter what the appearances may be. "Looking past appearances and judging righteous judgment," the law *will* manifest its self to *you* as *joy*.

Why? Because you *see* only *joy*, you desire only *joy*, you *think* only *joy*, you *insist* on being *joy*, *manifest*.

You being a creator, through the power of your intelligence, can create within yourself, that which you desire. No lukewarm "if's and but's" may be indulged in; rather, good strong vibrations of joy-thoughts.

Thoughts of joy will absolutely create in line with the Universal and you will be the gainer; *more* than gainer, you will be possessor of the knowledge of your *true self*, which is *joy*.

If you meet a friend and he looks downcast, do not inquire after his health, but look into his soul and see *joy* and call it forth by some jovial or cheerful remark. Help him to forget the lesser and ignorant self, and call forth the greater joy-self that is shining behind the rubbish of his ignorance. The law, is *in* him *working*; it remains for *you* to see it and help, lift him to the heights of the joy-self.

When the water runs low and the wheels stop turning, call the louder and the more determinedly on the joy-spirit, insisting that *joy* is the *truth* of the Universe, consequently the truth of all being.

All have had experiences on nearly all lines of life. Some of our saddest hours have been those in which we have gained the mastery over darkness and gloom, and opened the door into the higher realms where joy reigns supreme.

Joy gives peace to the soul, uplifts the sorrowing, lightens the burdens of life. Joy in the soul of man, creates love, health and abundance. Joy seeks joy, sparkles in every glistening leaf and is the perfume of the blossoms of earth.

Joy dances in the mountain brook; revels in the notes of the songster, and in the merry laugh of the child. Joy only awaits recognition in the soul of man, to make of him a tower of strength, a *master* of *life* and a *god* among his fellow-men.

Poverty and Power

BY

" DHAMURMURALI "

" Give all to *love* ; obey thy heart ;
Friends, kindred, days, estate, good-fame,
Plans, credit, and the Muse,—nothing refuse."

Renounce all secular and carnal cumbrances, be poor in the gifts of Mammon, and you will have the power of love which enables you to be rich in the peace of Love : so says the voice of spirituality. Selfishness is poverty, love is power. True power is in blessing where others curse, loving where others hate, forgiving where others condemn, yielding where others strive, giving up where others grasp, and losing where others gain. To be dead to the body and the world is to be truly powerful. But St. Paul, who is considered to have been dead sensually and secularly, in the throes of the conflict between the bestial and the celestial in him, cries out, "O wretched man that I am, who shall deliver me from the body of this death ! "

To be, have, and do what is ideally perfect is not possible to man. " Everything is beautiful seen from the point of the intellect, or as truth. But all is sour, if seen as experience. Details are melancholy ; the plan is seemly and noble. In the actual world—the painful kingdom of time and place—dwell care, canker, and fear. With thought with the ideal, is immortal hilarity, the rose of joy." Only God is ideally perfect.

Even the perfection that is said to have been attained by some visionaries is not to be attained by anybody and everybody, " A man can receive nothing, except it be given to him from Heaven. (John iii. 27.) " All men cannot receive this saying, save they to whom it is given." (Matt. xix. 11.)

Regardless of the innate peculiarities of others, some teachers of religion and morality exhort them to practise what the teachers themselves have not practised. They do not seem to know that if at all any man thinks of becoming good it is only through self-reform that he can achieve his aim. "Charles is dreadfully passionate ; what shall we do with him ? " remarked the mother of Charles James Fox when he was a boy. " Oh, never mind ; he is a very sensible little fellow, and he will learn to cure him himself," replied his father. The boy overheard his parents remark and reply ; and so resolving thereupon to subdue his fierceness, he became a gentleman. It is said that "perhaps no human being was ever more perfectly exempt from the taint of malevolence, vanity, or falsehood." If youths are to be rendered religious and moral, more can be done by acquainting them with such instances than by forcing them to go into the mazy world of ideal perfection. Let them know that " life is a compromise between the practical and the ideal. "

Dr. Spurzheim says : " As there reigns a natural harmony among the fundamental powers, those faculties which are too energetic, or which act with passion, must obviously disturb this balance or order. A youth in love, and a fanatic in religion, sacrifice the rest to their passion, and do harm. Yet in complaining of the passions, we do not stigmatize the fundamental powers themselves, but only their too great energy. This remark applies to the religious and moral feelings, as well as to the most brutal propensities. Selfishness, though it undermines morality, is still necessary to self-preservation. The love of approbation, though the main cause of political slavery, has a useful destination in private life. And religion, though the source of incalculable misery, procures the greatest consolation to humanity. "

Quite independent of education, of example, or of habit, is many a propensity ; and being dependent upon innate constitution alone, it cannot be refined into a celestial attribute. The plan of dethroning Mammon and enthroning God is reversed in the world of power—as power is understood by the populace. So long as a man is in the protected state, nothing seems to go against his grand scheme ; but when once he steps into the world where a Napoleon sways, he sees that peace is at neither of the extremes, but between the two—God is love." They trudge on towards the one rock amid the billows and quicksands of religious life—God. These are few, and often many a soul of this group consoles himself by saying with the poet:—

> " Better to have failed in the high aim, as I,
> Than vulgarly in the low aim succeed."

In harmony with Mammon, myriads of people are straining their nerves to succeed in the aim which is not love to them. These are concerned with the details of the plan of God's kingdom, and are therefore melancholy at heart. Of the yoga which will effect a compromise between the secular and the spiritual we learn in Krishna's school. But for the Krishna in the West, the Oriental Krishna would have been marred.

Our Ideals

BY

Mrs. EMMA CHASE THWING, Newton, U. S. A.

We are ever striving to realize our ideals in mortal beings—but do we ever find in them our longings after the perfect ideal satisfied. I do not think so. We love in mortals what we hope and believe them to be. We invest them with all the sacred insignia of our most holy imaginings. We (as it were) behold a halo about their heads. We adore and reverence what they represent to us in our ignorance of their mortal frailness. No one can say to us one word against our ideal or in any way attempt to lessen our faith and trust in them. We blindly follow after our (seeming) ideal until in some mysterious moving after our night of dreams. We are rudely awakened and most awfully shocked to find that what we so blindly reverenced and loved and felt sure was our glorious ideal of the perfect which we had found at last in mortal was only the semblance—and like the air castles we build over and over again and so often see vanish away like the early frosts upon the ambient air of autumn. Then, after we vainly seek to find our ideals realized in frail materiality, we turn toward the higher—diviner ideal which is found in the perfect life of Christ, our Teacher and Master, and always where no other refuge is near in our time of heartache and distress. We yearn for a glimpse of the Rock of Ages unto which we may cling, and though the hurricane roar and the treacherous waves of earthly illusion dash against us—we know we are safely to the Rock that never fails to support us—and after weary beating about upon the seas of mortal turmoil how gladly we enter the harbour of God's eternal goodness and rest upon the calm waters of everlasting love—and only thus can we ever know that our ideals are realized.

We build for ourselves fairy castles in air.
We watch as our structures arise most fair.
When suddenly—looking—to our despair,
We find that our castles we built are not there.
Where are they gone—quite out of sight?
Those castles whose forms we built in the night,
Shattered before the gale—gone from our sight,
And left us to grieve in the morning light.
Ah—it's ever thus in this land of dreams.
Nothing is real though to us it so seems.
The real life—is the life divine and bright,
Made perfect through sorrow we behold the light.
Oh Land of the Local we long to behold.
Your mansions of glory—your streets of pure gold,
True place of unfoldment—no tongue ever told.
One half of its beauty—Our Shepherd's dear fold.

New Race: Less Lame, More Lovely

BY

Mr. H. S. LE VALLEY, KANKAKEE, U. S. A.

" We will shape a world as a world should be,
With room enough for all.
We will rear a race of the wise and free,
And not one of the great and small.
And the hearts and the mind of human kind,
Shall drink to the dregs of good,
Forgetting the tears of the bitter years,
And the curse of a bondman's blood?"

Specialization has been both bane and blessing in the development of all ages. Nature specializes to the extinction or degradation of species. Nations have carried it to the extremes of outlawry and have perished. Religions of fixity have fallen, been left in the wake of progress, as derelicts to mark passage of the eternal God in unfoldment of truth. But in the specialization of the eternal verities, we see a golden thread, a unity of purpose that knits the highest expression of all cycles in idea that it is not the form but spirit that is from everlasting to everlasting. That it is not the thing but the mind-stuff in it that persists. In fact all specialization goes down and out before the cosmic minds desire for varied expression. And this diversity in turn means a harmonious unity of all the parts, in order that when the cosmic harp is struck by the master hand, but one song shall issue, that of love, when strings of the hearts of worlds respond to the Master's bidding.

"Thought leapt out to wed with thought, forethought had wedded self to speech," and the east hoary and old with lore of the cycling suns knit to her with golden strands of wisdom, the lusty youngster in the west, of vigor and fire. And a new and transmuted birth, a new race shall arise phœnix-like which shall hold "the word of power" as 'twas in ages past, and a bird shall carry the arrows of the all mighty and proclaim justice for all, peace and mercy to all the nations for a "perfect image" is held, regeneration and first resurrection enacted as it was written. God's specialty the perfect man.

Chas. Lamb said:

"And in the archives of heaven, I had Grace to read, how that once the angel Nadir, being exiled from his place by mortal passion, upspringing on the wings of parental love, appeared for a brief instant in his station, and, depositing a wondrous birth, straightway disappeared. And this charge was the selfsame babe who goeth lame and lovely." We are this birth, but due to the "woman clothed with radiance of the sun" a result of union of the seven spiritual senses of man, a new race, a brotherhood of peace, is to unfold that shall be less lame and more lovely. Life's forces that lie hidden are welling up and entering the vast stronghold of ideas, you are moulding the future, changing fate, and in you lies destiny. Let your creation, in thought, word and deed be a joyous one. The man of sorrows has paved the way for the race of joy and we are its creator. He shed His blood that we might live, we shall give of our best, that the future may be bright with the light of our efforts. Hold the thought, enact the part, prepare the way, so that the perfect image may become manifest.

Bahaism or Universal Religion

BY

Mr. N. R. VAKIL, B.A.

From the earliest times God has revealed His Truth to the people of this world through His prophets. Although the persons of these teachers have been different and their teachings according to the needs of their time and place, yet the truth which they all taught has been the same. The Light which shone through them all, was the One Great Light of God. The Light was the same although the lamps were different.

It need not be said that all the people of the world await the coming of a Great Teacher, who would reform the world and make it mirror forth Heaven. The coming of such a teacher is prophesied in all the religious books and there are many clear and distinct prophecies which we have longed for to see fulfilled. How much overwhelmed with joy we shall be when we are convinced that almost all the prophecies are fulfilled in the coming of Baha 'U'llah, the founder of Bahaism, both spiritually and literally; that the Sun of Reality that shone on our earth centuries ago through the prophets of the past, is again radiating His Brilliant Light through the personality of Baha 'U'llah.

In the year 1844, Mirza Ali Mohammed, now known as 'The Bab', (the door of heaven) the son of a merchant, declared himself to be a divine teacher at the age of twenty-five, and asked the people to believe in him and obey him. He began his mission as a door by opening the people's minds to the real truths of their own religion, and he, like all great prophets, did not come to destroy but to fulfil. He said: "In the past, whenever there was need, God raised up a prophet on the earth, bearing a book containing a divine revelation and He will do the same in the future whenever there is need."

From the moment of his announcement he obtained a hearing and in a short time a very large following, both among the most learned of his countrymen as well as the common people. The rapid spread of his teachings began to alarm the Ulmas (Mahomedan priests) and through their intrigues and instigation, he was at last imprisoned and finally shot to death, publicly, at Tabriz, in July 1850, just six years after he declared himself.

His doctrines were simple. He taught a pure faith in the One God; he inculcated a high morality and declared that women were to be considered the equals of men.

His chief mission was to awaken the people to receive One who was about to appear: "He whom God would Manifest," who, he prophesied, would declare himself nineteen years after his mission.

Two years after the Bab's death, in 1852 A.D., all the leading Babis were seized and imprisoned and many of them put to death. We are told that "over twenty thousand of these willingly gave their property, families and lives rather than recant their faith"!!

BAHA 'U'LLAH.

Mirza Hussein Ali of Noor, more widely known as Baha 'U'llah, was born in Teheran, Persia, in November 1817. His father was a Vizier, his grandfather being Grand Vizier. He being from his very youth of a contemplative disposition, the public life which his father led had no allurements for him. He managed the family estates and affairs and supervised the education of his brothers and sisters.

In his home, Baha 'U'llah had been taught the Persian language. He never attended any school nor institution of learning. His knowledge was inspirational. It came from the Source of all knowledge, and is the source of knowledge for all.

At the age of twenty-seven, he was attracted by the teachings of the Bab and at that very age began to do all that he can to spread his teachings. As soon as it was known that he was a strong advocate of the Cause of Bab, he was imprisoned and his wealth appropriated. But thanks to the efforts of the Russian Consul, he would not allow such a great man to be imprisoned without any fault of his but that of the service of God and of the Bab. He forced the Shah to deal with him in a better way. He was at length exiled to Bagdad, hoping to stop the growth of the Cause thereby.

He resided in Bagdad for eleven years, where believers from Persia and Arabia came to see him and returned with a deeper understanding than before and a renewed zeal and fervour. The Ulmas became alarmed at the spread of the Cause, and through their intrigues and misrepresentations persuaded their Government to demand of the Sultan's Government that he should be summoned to Constantinople. He left Bagdad for Constantinople with his family and immediate followers in April 1863.

On this journey Baha 'U'llah and his family encamped for twelve days in the garden of Najib Pasha, at a short distance from Bagdad, and there he announced to his eldest son, Abdul Baha, (Servant of God) and to a few elect that he himself was the Manifestation, the Coming One of whom the Bab had prophesied.

He lived in Constantinople for five months, when he and his family and companions were banished to Adrianople. He remained in Adrianople for five years, during which time His Cause grew in all parts and the followers attained to moral and spiritual virtues. This was a time of growth and preparation.

In 1868 A.D., he was once more exiled and this time to Acre, the penal colony of the Turkish Government, north of Mount Carmel, a place dreaded for its pestilential atmosphere and inaccessibility.

For two years after their arrival in Acre, these poor sufferers, about seventy in number, were confined in two rooms in the barracks where they suffered incredible hardships for seven more years. Here He composed the greater part of His doctrinal works and passed away on the 29th May 1892.

(To be continued.)

A Plea for Ravana

BY

MR. T. PONNAMBALAM PILLAY, M.R.A.S.

Ravana, the whilom king of Lunka, the ten-headed monster of the Aryans, and the terror of all the three spheres, was as good a mortal as any other person that ever breathed in this well-ordered universe. He formed one of the group of Dravidian sovereigns of the time and ruled over the Island of Ceylon and that portion of Southern India lying between the Vindhya Mountains and the Nizam's Dominions known to the Sanskrit writer as Dandakaraniya and Janasthana. There were amongst them more powerful rulers such as Vali of Kishkinda and Arjuna of Mahismati on the banks of the Nurbudda, but Ravana was more ambitious than the rest of his contemporaries and his restless spirit compelled him to be always at work. Hence his name has come down to posterity more prominently.

2. It is generally supposed that his ruling characteristic was best and that no woman was safe in his presence. This feeling is so very intense, that it is believed that a curse from one of the common women amongst the celestials, was hanging over his head like the sword of Damocles. This seeing and carrying away Seetha, is ascribed to that passion and every old woman that relates the story of the Ramayana, to interest children or inspire piety in them, takes care to end it with an imprecation upon his devoted head.

3. As in the case of Hannimal, the great Carthagenian, no indigenous biographer has written the life of Ravana. For any information regarding his life and character we have only to look to foreign and prejudiced annalist. He may have done the best and cleverest of things, but no enthusiasm is displayed in referring to those achievements of his. If ever any mention is made of the exploits of the Dravidian Ravana, it is to enhance the fame of the Aryan heroes at his cost.

4. With these introductory remarks, we will cull here the bright

features of his life as depicted by his natural enemies and I mainly depend upon the Utrakanda of Valmiki. As was the custom of the age, he began his career by performing austere penance, having equipped himself with the necessary lore of the Vedas, Agamas and other Shastras. His prayers were heard and his piety and self-sacrifice were duly rewarded. He was the greatest musician of the age and his skilful performance on the lute appears to have attracted the attention of Lord Siva on the Mount Kilas. From Valmiki's description of Lunka, it will be seen that it was one of the greatest cities of the period, and all the fine arts had been laid under contribution to embellish it. Amongst the terrestrials he was the only proud possessor of an æroplane and he and the other members of his tribe were well versed in the art of aviation. According to the Ramayana, the Adam's Bridge or the Sethubandanam, as it is locally called, was built of one huge stone brought by Hanuman. But recent excavations have demonstrated that it was built of coral stones and mortar. The fact that two huge provinces on the mainland of India owed homage to Ravana, must have induced him to build a bridge across the narrowest part of the sea. It was impossible for a foreign horde to have built it and the inhabitants of Ceylon, powerful as they were, would not have been indifferent spectators of the whole scene while the work was progressing. It is possible that the Rakshatha pioneers may have destroyed the approach to the Indian side of the bridge and that the Aryans had to repair it by filling up the gap with stones. Thus the causeway must have been in existence at the time and must have been planned and constructed by Ravana's engineers. I have made this digression to prove that all the sciences and arts had made great strides under the auspices of Ravana and that engineering did not lag behind. Again, from the Ramayana it is evident that the internal tranquillity of the kingdom was never disturbed and that the people enjoyed unalloyed happiness under his benign rule. Thus all the arts of peace and war flourished under Ravana and the promoter of such a state of things must transcend the ordinary level of man and must be saintly in character. The ten heads assigned to him then meant his highly intellectual powers and his goodness of heart, and his twenty arms meant his invincible personal strength.

5. Notwithstanding this statement of facts, it will naturally be asked whether Ravana did not carry away Seetha for immoral purposes. In the Utrakanda, Valmiki makes a deliberate statement that Ravana was the undisputed ruler of the provinces of Dandakaraniya and Janeskana and that Surpanaka governed them on behalf

of her brother. Any entry therefore on the part of a foreign prince or potentate into the sub-kingdom with any other object but that of maintaining friendly relations is not justifiable. From the time Rama entered Chittrakanda his attitude was hostile and the Aryan emigrants, called Rishis, considerably prejudiced his mind against the rule of Ravana. This must have also stirred up in his mind the old feud that existed when he killed Tadaka. Rama signalized his entry into Dandakaraniya by the murder of Verathan, which event was followed by the mutilation of the features of Surpanaka and the final annihilation of the garrison that was stationed at the place which formed the flower of the Rakshaka army and which numbered 14,000 men in all.

6. In the face of these facts, it could not strike any man of common sense that the Ravana was the aggressor. If the halo of divinity that surrounds the chief characters in the Ramayana is reviewed, and if they are treated as ordinary mortals particularly when a question is discussed in a historical spirit, justice would be done to a great Dravidian. It is improbable that Ravana repaired to Dandakaraniya after hearing of the atrocities committed by the two brothers, unarmed and unattended. The appearance of the darling antelope and inveiglement by the elder of the two brothers must be dismissed as idle tales. Ravana seized Seetha as a hostage for the future good conduct of Rama and Lutchman and that in a fair fight. If he wanted to violate the chastity of Seetha, Ravana had ample opportunities both before arriving at Lunka and after. I leave the reader here to ruminate.

EDITORIAL NOTES.

The offences of the poor are theft, etc., and those of the rich are perjury, forgery, etc.

Why are some of the political leaders of India opposed to Social Reform? It seems to be the fear that Manu's code cannot be put into force at any time.

Bacon says: "Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse—but to weigh and consider."

Lucy A. Malory says: "All of happiness is summed up in knowing how to do things well; doing them in harmony with the order of wisdom; and all of misery is involved in not knowing how to do things well; doing them with the disorder of ignorance. To attain illumination fill thy soul with Love. Herein is all the law and the prophets."

Edison once said that what is commonly called 'genius' is in reality two per cent. inspiration and ninety-eight per cent. perspiration.

At a certain time one said to Epictetus, "I wish to do good to men." The philosopher answered, "What good? What wilt thou do? Hast thou done good to thyself? Do not chatter to them, but show them in thyself what manner of men philosophy can make."

Mr. T. Ponnambalam Pillay says: "From what has fallen from Kiplar, a poet of the late Academy in Madura, it seems that the caste system was introduced into Southern India at a late stage. Addressing the Aryans in his famous *Agaval*, he bitterly complains of it and says நாற்குலஜாதி யிந்நாட்டில் நீர் நாட்டினீர், you established the system of four castes into this country."

We learn from Manu that in Ancient India women occupied a high place.

To preach the doctrines of universal brotherhood, true love for mankind and active sympathy with the suffering humanity, Countess Aurelia Bethlem of Austria has come out to India. She is an earnest believer in the Bahai faith and has dedicated her life to the cause of this great religious movement of modern times. The main object of her visit is to explain the fundamental principles of her religion to the public by delivering a series of lectures and granting interviews to all who wish to know anything about it.

Lord Krishna says in the Gita that the four castes were created according to qualities and action.

In the course of an address to the women employees of the Lesli Judge Publishing Company, Mr. Andrew Carnegie said: "I have made forty-two or forty-three millions in my time, but I want to say that the only right a man has to wealth lies in his acquisition of it by useful labour. The great trouble of wealth to-day is that the sons of millionaires do not realize this necessity of being of use to the community. I never forget how proud I was when I got my first wages, 5*s*. a week, and how I felt when it was raised to 6*s*. a week, as a telegraph operator."

Form of British Coronation Oath introduced into the House of Commons in May 1910, and which received the Royal Assent of H. M. King George V, August 4, 1910:--

I—, do solemnly and sincerely, in the presence of God, profess, testify and declare that I am a faithful Protestant, and will, according to the true intent of the enactments securing the Protestant succession, uphold and maintain the said enactments to the best of my power, according to law.

In connection with the question of "One script for all India," each wants to push in his own language. Devanagari characters, Hindi, and Romanic alphabet have all been suggested.

A terrible picture of the spiritual depravity and benightedness of Jerusalem is drawn by a "resident in Jerusalem" in the new issue of the *Hibbert Journal.*

The enlightened ruler of Baroda proposes to prohibit the smoking and drinking habits among children by stringent legislation.

In the course of an article in the *Students' Brotherhood Quarterly*, Professor G. C. Bhate points out that the want of scientific spirit even among the educated classes is the cause of social reform proceeding at a snail's pace in this country.

Meetings have been held in various parts of the country in support of Mr. Basu's Bill.

It is said that in Porebunder and Cambay Hindu girls were converted to Muhammadanism and married to Muhammadans because they could not contract a legal marriage with Hindus of other castes.

Dr. Brayendranath Seal, M.A., P.h.D., the opener of the Universal Races Congress, read a paper on "The meaning of Race, Tribe and Nation." In the course of the lecture he described certain practical aids to the realization of a Universal Humanity which are worth putting into practice. They are:—1. The organisation of a World's Humanity League with branches, committees and bureaus in different countries. The object should be to promote mutual understanding. Conferences may be held under the auspices of the League in different centres. 2. The endowment of Professorships of Oriental Civilization and Culture in Western Universities and Academies to be held by orientals from the countries concerned, *mutatis mutandis*, in the East. 3. The publication of an International Journal of Comparative Civilization which would serve as a medium for the exchange of international views on various problems from the different national standpoints. 4. Some organised effort, if possible, against the anti-social and anti-humanitarian tendencies of the modern political situation.—*The Indian Messenger.*

The death is reported of Srimati Bhubaneswari Dutta, mother of Swami Vivekananda.

We do not agree with the *Indu Prakash* of Bombay when it speaks of men with stake in matters of social or religious reform.

The Faridkote State has issued an order saying that all teachers as may be addicted to intoxicating liquors, bhang or opium, shall abandon the habit or resign the service.

In response to a note issued lately by the Government of India on the subject of moral and religious education, the Government of Bombay thinks it impossible to arrange for religious training in Government schools. The Bishop of Bombay insists on religion as the basis of morality.

The Director of Public Instruction, Bengal, as well as that of Eastern Bengal and Assam, are in favour of moral instruction unconnected with religion. But the Director of Public Instruction, Burma, strongly deprecates the use of moral text-books and directs moral teaching with colourless sanction.

The University of Madras has, by a regulation, instituted a title in Oriental learning and will confer the title of "Vidvan" on any one who passes an examination prescribed for the purpose. In view of this regulation, it is proposed to found a college in Madras where Tamil and Telugu will be taught as the first language and Sanskrit as the subsidiary language, the other Dravidian languages being added in course of time.

The announcement recently made concerning the Charter for a Muhammadan University in India indicates that the realization of the scheme is within measurable distance.

At a meeting of the associated societies of the Madras Christian College, the Hon'ble Mr. T. V. Seshagiri Iyer delivered a lecture on "National Heroes and National Ideals." The Hon'ble Mr. Justice Abdur Rahim, who presided, referred to some of the most condemnable manifestations of bigotry and prejudice in this country and characterized them as a real disgrace to India. He exhorted the people to realize that in worshipping national heroes and working for national ideals, they ought not to forget their obligations to humanity which had far greater claims on them than even their nation and national ideals.

In the *World and New Dispensation* we learn that a Shuddi Sabah for all India was registered in July last at Lahore. It will try to raise the depressed classes by starting day and night schools for them by establishing libraries and reading-rooms, by arranging for lectures, founding hospitals and dispensaries, and organising social gatherings when the higher and lower castes will be brought together. The distinguishing feature of this Sabah is the administering of Prayaschit or a purifactory rite to the unclean and admitting them into the Aryan fold of the clean and respectable classes. We wish every success to the Sabah.

At a public meeting held at Bangalore, it was resolved to request the Mysore Government to pass a law on the lines of the Hindu Widow Marriage Act.

Sir Francis Galton has left $ 225,000 to found a chair of Eugenics at the London University.

There is a movement on foot in the United States to legislate into existence, every free-born citizen's right to dispense with drug medication, if he so selects, and in every state earnest workers are going about with petitions asking the Government to repeal the laws which make it a crime for a person to patronise a drugless healer.

We thank Messrs. Methuen and Co., Ltd., 36 Essex Street, London, W.C., for sending us again two books, *viz*, "Virginia Perfect," by Peggy Webling, and "Letters from a Self-made Merchant to his Son," by George Horace Lorimer. These belong to the shilling series of popular books we received last month. We hope they will command a large sale.

$22,500 was paid in April last at an auction in Leipsic, Germany, for an autograph letter of Martin Luther to the Emperor Charles V. The purchase, it is said, was made for Mr. J. P. Morgan of New York.

The First Universal Races Congress was opened on the 26th July in the buildings occupied by the University of London at South Kensington. Lord Weardale presided. Over twenty Governments were officially represented. The proceedings lasted till the 29th July.

In the course of an article on "Race and Color Prejudice in India" in the "Imperial and Asiatic Quarterly Review," Mr. W. B. Oldham, C. I. E., gives a satisfactory answer to the complaints made against some Englishmen in India about their alleged ill-treatment of Indians.

Mr. Leadbeater, in his new book. *The Inner Life*, makes some wonderful statements regarding the past generations of some great ones. Although we do not believe them, we give them below because they are very amusing. "Last incarnation as Lord Gautama Buddha, born 623 B. C. He took Buddha initiation in this life. It was then that he handed over the office of Bodisattva to his brother and successor, the Lord Maitreya, whom western people call The Christ." Previous to this he was Vyasa,............ Later, "He was Hermes, the founder of the Egyptian Mysteries; also the first and greatest Zoroaster,............ and again, he was Orpheus, the founder of the Greek Mysteries......... The Master Jesus. He appeared in India as the teacher Ramanuja Charya who revived the devotional element in Hinduism and raised it to so high a level."

Acknowledgment

In response to our appeal for Donations, the following has been received last month towards the up-keep of the "New Reformer." We tender our heartfelt thanks to this friend, and hope our other friends will come forward to help us in lightening our financial burden.

Dr. Harold H. Mann, Poona, Rs 10-0-0.

TOPICS FROM PERIODICALS

THE CORONATION HYMN.—The following hymn, which has been used at coronations of the English kings for a thousand years, is full of interest:—

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost Thy seven-fold gifts impart.
Thy blessed unction from above,
Is comfort, life, and fire of love,

Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of Thy grace.
Keep far our foes, give peace at home;
Where Thou art guide no ill can come.

Teach us to know the Father, Son,
And Thee, of both, to be but one;
That through the ages all along,
This may be our endless song:
Praise to Thy eternal merit,
Father, Son, and Holy Spirit.

LIFE IS NOT BURDENSOME

(*From the Universal Republic.*)

Life itself is not a burden. It is the lightness of delight, of joy, of perfection.

It is the burdens of mind and matter that are put into life that are burdensome. *We weigh life down and press all joy out of it by all kinds of useless, worthless thoughts and things.* This is what makes life a misery and a mystery from the cradle to the grave.

It is the consciousness induced by the over-indulgence of the physical senses that burdens. These, too, would give out joy, instead of discomfort, if the individual controlled them, but by over-indulgence they get beyond control of the individual mind—they become like children who have been allowed to do anything they wished to do.

If each one would eat just enough wholesome food to sustain the body, and no more, and wear clothes that would protect the body, but not hamper it, and be satisfied with enough to be cleanly and comfortable, and let Love be the custodian of the mind, *Life would be a great, grand anthem of Joy.* There would be no burdens—the body would respond to the will and the weight would not be felt, and all the time the capacity to receive would increase. Love and Wisdom would be always at our command.

Thoughtless people, as a rule, make it nearly the whole business of life to accumulate money or its equivalent, forgetting that this, as the predominating thought, controls the whole life, and prevents, if it does not kill, all thoughts for the good of the whole from manifesting.

For the real, permanent happiness of the individual, it would be far better to be dressed in poor clothes, and eat bread and onion, than to go through life as a spiritual pauper, clothed in the filthy rags of spiritual corruption, void of Love, Justice, Honour and Wisdom.

But one who lives up to an ideal of Love and Justice will never want for the real physical necessities of life. He will always be able to supply his desires. All the woes, miseries and wrongs, individual and collective, are all of them due to ignoring spiritual aspirations. If people were thinking, acting and living the good, all could possess an abundance, besides the permanent happiness, joy and peace that would make the daily life a continual satisfaction and gladness.

"Henceforth I call you not Servants but Friends"

BY

CAPTAIN J. W. PETAVEL

(From an article in the Student Movement)

CHRIST left us a great work to accomplish; to unite the whole world in one flock, of which He is to be the Shepherd. We must therefore view with the utmost concern the fact that the masses of the people in almost every Christian country are turning away from Christianity.

This check which Christianity is suffering is explained clearly enough by Christ's own words. He taught that the world would be brought to the light by witnessing the great works that those who accepted His teaching would accomplish. He taught by example as well as by precept that acts much more than words influence men. He wrought great works, saying "Believe Me for the work's sake"; "The works which My Father gave Me to accomplish . . . bear witness." In exact accordance with this we find that, so long as Christianity was persecuted, and Christians shone before the world by their deeds of heroism, the Gospel spread rapidly. Later, when the Church was not only the great dispenser of charity, but the intellectual light of the world, it maintained its influence. Later still, when the Reformation called Christians again to acts of heroism, Christianity revived and was purified. But now that persecution has ceased, and learning has become diffused, the Church, no longer heroic nor the leader of learning, or the principal dispenser of charity, is losing ground.

But it must not continue to lose ground. This age of peace and toleration has brought Christians their work to do as clearly as did the rough ages of the past. The early Christians paid heed to Christ's appeal to them not to fear those who kill the body, and they faced death for His sake; the Christians of to-day will have to pay heed to His appeal to them to be intelligent, to be His friends, understanding Him.

The present age demands of us intelligent action to save the large number of people in distress through the accidents incidental to our highly complicated social system, and the position of great dependence in which it places the workers. Christ has appealed to us to help them as though He Himself were in their place. So long therefore as we live in comfort whilst they are in want, this comparatively enlightened, and extremely critical age, will treat our professions of faith as the veriest foolishness, and disbelieve our Gospels, which declare so emphatically that nothing should be impossible to us, and even that we must do greater works than Christ Himself did. Christians must do this great work and then the world will believe.

To do our duty we need first the faith that will make us say that, if Christ has thus put Himself in the place of the last and least of those who suffer, making our professions of belief vain until we have stretched out our hands to help them, we certainly can do this thing if we try earnestly. He recognises our weakness; He says He came, not to the righteous, to those who are capable of making heroic sacrifices, but to the weak, to sinners; He says that His yoke is easy and His burden light. Believing Him, then, we must not rest till we have understood how, weak as we are, we can offer help to every suffering fellow-creature. This is the age of sicence and of study; we must give study to the matter. Wishing to be Christ's imitators, we must be anxious now that we are no longer called upon to face death for His sake, to make some other great effort for Him.

We must first understand that the various people who need our help have, between them, the power to produce everything necessary for their decent maintenance. Among those who are in distress are quite a considerable proportion of good and fairly good work-people whose trouble is due to the fact that their trade is over-stocked, or that they are struggling in vain against temptations to drink, and need employment where they will be carefully kept out of temptation. It is estimated that one and-a-half-million men, working very moderately, could produce everything necessary for forty million people; this is in the proportion of one person working to every twenty-six to be provided for. When we realise the above facts we have at once an idea of the practical meaning of the words "If ye had faith as a grain of mustard seed . . . nothing would be impossible to you," considered in relation to our own fundamental duty of helping those who are in distress. Faith in Christ would have made us to act together in all things in brotherly helpfulness, and then there would have been no poverty. We have failed entirely to do that, and have failed even to be united in one church. But faith as a grain of mustard seed should have, at least, united a good number of us to do our charitable works in mutual understanding; to act together to do the thing Christ asks of us as a personal service. Whatever else we failed to do, we should have formed a league of personal service to Christ, uniting Christians of all countries, having for its motto: "Inasmuch as ye did it to the least of these ye did it unto Me," and then, indeed, nothing in the way of charitable works would have been impossible to us, because acting together we should have been able to utilise the productive power of those we wish to help as we cannot do acting separately.

Can we not imagine that in a large Christian industrial organisation, all the difficulties which arise in our unbrotherly state of society, and make it difficult for inferior workers to make a living, would be smoothed away. An inferior worker, instead of being put to any "job" that could be found for him, would be given some work carefully chosen to be suited to his particular capacity or lack of capacity. Instead of buying in shops the things he needed, and being compelled, thus, to contribute to the maintenance of a large number of people engaged in a cumbrous system of exchange and distribution, he would receive in exchange for his productive labour, things produced by his co-workers in the great organisation. Last, but not least, such an organisation would not waste labour producing "cheap" things that do not last, but would produce only good and useful things, which is infinitely more economical. A simple calculation shews us that there are very few people indeed who could not, under such conditions as these, produce the equivalent of what they would consume.

It is, of course, a question how many we could actually save, for that depends on other things than productive power; we shall know when we have tried. But our duty is to extend our helping hand to all, so that if any remain in distress it shall not be because we have not offered them a way out of their trouble.

A very simple illustration shews how we would succeed in offering help to all who are in distress if only, believing what Christ says, we set to work, instead of relying on political parties to do the thing Christ tells us to do.

Let us imagine a large number of people sunk in a quicksand, some very deeply, so that it would require the united efforts of a great many men to withdraw them, and some less deeply, and two or three people only on the spot to rescue them. If those people, seeing that their strength was insufficient for the task before them, lost their heads, and one ran off to seek help, whilst the others exhausted their strength endeavouring to save those who were in the worst plight, they might easily leave most of the unfortunate people to perish. But if a person those men had reason to trust had told them that they could save everyone, and, having faith in him, they thought calmly and acted deliberately, uniting their efforts, they would rescue first a man who was only just in the quicksand, before he sank any deeper; then, with his help, another a little more difficult to save; then, with the help of the two, they would save a third, and so on till they had saved to the very last. That exemplifies exactly what Christians might do. Every person we helped intelligently would make it easier for us to save another, by virtue simply of the economic law that the greater the number of people in an industrial organisation the more economically their labour can be utilised.

What is urgently wanted is that we should give, not charity, but work. The Co-operative Wholesale Society has shewn us that people combining to establish industries to put their ideas into practice can even make those industries pay. What these few idealists have been able to accomplish, the millions of people believing in Christ could accomplish easily. If we established industries, and made them produce things for the use of the workers themselves, exchanging produce among themselves, they would be able to employ any number of people, because everyone would come to produce and consume the equivalent of what he produced except the surplus production of useful things to go as interest to people who had provided capital for this industrial undertaking.

Such industries, not carried on as co-operative ventures, but managed as businesses, would also produce things to exchange with those produced in different charitable institutions, each one of which would do some manufacturing or other work suitable for the kind of people it gave shelter to. Thus we would utilise the productive power of those we rescued, and make every rescued person who would work a rescuer. It is evident there would be no need even to establish industries. It would be sufficient for a strong league of Christians to arrange with established industries to employ people to produce things for each other's use, guaranteeing their shareholders a reasonable interest on their invested money, which they coul do simply by giving their custom. Industries, by combining thus, would be able to pay their shareholders in kind.

United effort is all that is needed, and then we would solve this question of unemployment in the natural way, which is not by giving work to "unemployed" people as a charity, but by preventing people willing to work from ever being unemployed, by organising production-for-use-industries, to occupy people when there is not enough demand for labour to produce things for sale.

Having solved this question we would have solved all other great social questions. It would pay magnificently to rebuild our towns, and turn them into garden cities. All that is needed is to rouse public opinion, and make some government undertake the work.

When we had established a number of industries in garden cities, or each with its Bournville, and capable of employing an unlimited number of people, we would obviously make it impossible to neglect this question any longer. The solution of the problem of the city will revolutionise our industrial conditions, making our progress real, which it certainly is not now.

In conjunction with Christian production-for-use-industries, it would also be possible to organise boys leaving school, in establishments where they would be employed in healthy work that would fit them for after life; and so the "boy question" would be solved. All things are indeed possible to those who have faith, but faith is needed first. So long as we do not believe Him who said "Nothing would be impossible unto you," but put our faith in political parties instead, we will never find out how we are to advance. When we believe Christ, and therefore persevere till we see clearly how we can do what He tells us to do, we see a glorious horizon opening itself before us and realise that the time is coming when Christianity will be borne triumphantly forward again by the great works those who believe in Christ will accomplish. May God give that the time shall be soon.

Never was a call clearer than that which addresses itself to Christians to-day.

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The New Reformer

> " Oh, if you could dethrone that Brute-God Mammon and put a Spirit-God in his place ! "—*Carlyle.*

> Man is his own star, and the soul that can
> Render an honest and a perfect man
> Commands all light, all influence, all fate
> Nothing to him falls early or too late;
> Our acts our angels are, or good or ill,
> Our fatal shadows that walk by us still—
>
> *Beaumont and Fletcher.*

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EDITED AND PUBLISHED BY D. GOPAUL CHETTY,
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THE NEW REFORMER

Vol. V.] OCTOBER, 1911 [No. 7

Rubaiyat of Omar Khayâm

BY

THE EDITOR

OMAR KHAYÂM, the great Astronomer-poet, lived in Persia eight centuries ago. He was noted for his audacity of thought and speech. He has been compared to Lucretius and Voltaire who revolted from their country's false religion or foolish devotion to it. Like them, he exercised the supreme prerogative of man, viz., that of using the faculty of reason and arrived at conclusions far different from those of his countrymen. He checked the spirit of militarism and struggle for supremacy that then reigned supreme in his country. He ridiculed the practice of the Sufis and hated their faith in mysticism and formal complement to Islamism. He was honest of head and heart and sang freely on such subjects as God, this world and the next, free-will, fatalism and so on, with the result that his own countrymen suspected him. In spite of the fact that the Sultan showered blessings upon him, he became unpopular. Hence it was that although the works of other Persian poets had been long before translated into the European languages, the *Rubaiyat* was held in Iranic obscurity for several centuries. It was left to the famous Irish poet Edward Fitzgerald to bring this Persian gem to the notice of the West. Since his translation of it into English, which Lord Tennyson declared to have been done "divinely well," it has found many thousands of admirers in England and America.

Here follow some thoughts from the *Rubaiyat* for the consideration of our readers.

Admitting the fact of the impenetrability into the mysteries of existence, etc., Omar says :—

> "There was the Door to which I found no key;
> There was the Veil through which I could not see:
> Some little talk awhile of Me and Thee
> There was—and then no more of Thee and Me."

Life to him was but :—

> "'Tis but a Tent where takes his one day's rest
> A Sultan to the realm of Death addrest;
> The Sultan rises, and the dark Ferrash
> Strikes, and prepares it for another Guest."

To the proud man of the world he says :—

> "Think, in this batter'd Caravanserai
> Whose portals are Night and Day,
> How Sultan after Sultan with his Pomp,
> Abode his destin'd Hour, and went his Way.
>
> They say the Lion and the Lizard keep
> The Courts where Jamshyd gloried and drank deep:
> And Bahram, that great hunter—the Wild Ass
> Stamps o'er his Head, but cannot break his Sleep."

Even when we see people dying before our eyes one by one, we love the goods of the world as if we are not going to die. The poet says :—

> "And we, that now make merry in the Room,
> They left, and Summer dresses in new Bloom:
> Ourselves must we beneath the Couch of Earth
> Descend—ourselves to make a Couch—for whom?
>
> Whether at Naishapur or Babylon,
> Whether the Cup with sweet or bitter run,
> The Wine of Life keeps oozing drop by drop,
> The Leaves of Life keep falling one by one!"

He answered the question of immortality thus :—

> "Oh, threats of Hell and hopes of Paradise!
> One thing at least is certain- *This* Life flies;
> One thing is certain and the rest is Lies;
> The Flower that once has blown for ever dies!"

The brevity and impotence of human life is thus described :—

> "And fear not lest Existence closing your
> Account, and mine, should know the like no more;
> The Eternal Saki from the bowl has poured
> Millions of Bubbles like us, and will pour

When you and I behind the Veil are past,
Oh, but the long, long while the World shall last,
While of our Coming and Departure heeds
As the Seven Seas should heed a pebble cast."

Omar was a fatalist. Above man, he saw the hand of God moving his creatures to some inevitable fate. He says:—

"We are no other than a moving row
Of Magic Shadow-shapes that come and go
Round with this Sun-illumined Lantern, held
In Midnight by the Master of the Show."

According to our poet God sent us here for some purpose of his own and we have nothing to do but obey him. He says:—

"But helpless Pieces of the Game He plays
Upon this Chequer-board of Nights and Days:
Hither and thither moves, and checks and slays,
And one by one back in the closet lays."

His idea of the much-talked of Free-will doctrine was:

"The Ball no question makes of Ayes and Noes,
But here or there, as strikes the player goes,
And He that tossed you down into the field,
He knows about it all—He knows—He knows."

The poet boldly compares man to inanimate clay. He ranges his poor pieces of pottery in a line. These imperfect vessels hold a congress, plead their cause and excuse their faults.

Here are some excellent speeches of the Congress:

"Another said—'Why, ne'er a peevish Boy,
Would break the Bowl, from which he drank in joy;
Shall He that made the Vessel in pure Love
And Fancy, in an after Rage destroy!'
None answer'd this; but after Silence spake
A Vessel of a more ungainly Make:
'They sneer at me for leaning all awry;
What! did the Hand then of the Potter shake?'

His after-life was:

"I sent my soul through the Invisible,
Some letter of that After-life to spell:
And by and by my Soul returned to me,
And answer'd— I Myself am Heav'n and Hell.'

The highest happiness according to our poet was:

"A Book of Verses underneath a Tree,
A Jug of Wine, a Loaf of Bread—and Thee
Beside me singing in the Wilderness—
Oh, Wilderness were Paradise to me!"

Here in these restful places, away from the human wolves, human crocodiles, human snakes, and human vampires, above all scandals, taunts, and strifes, and injustice, in the company of a true and loving soul, surely lies the true happiness our poet describes.

The Four Tests of Progress

BY

Mr. F. J. GOULD, London

How shall we test the health, prosperity and progress of a nation? Not by its tables of imports and exports; not by the statistics of its army and navy; not by the national income and expenditure; not by the extent of the possessions over which its flag waves. What, then, are the essential tests? To my mind, they are the four following:—

(1) The position of Woman. In 1855, Auguste Comte wrote that "woman, who displays in all respects the true type of our race, is the necessary mediator between Man and Humanity." That is to say, the spirit of womanhood most truly represents human nature in its order and progress, and indicates the road by which man the mere animal passes to the ideal of Humanity. Every individual woman does not embody this spirit; but it is to be found in the collective nature of womanhood, and in the great types, such as the Madonna of the Catholic Church, or the lady Sita in the epic of the Ramayana. Both East and West have their problems in this field. The West must rescue its women from the drudgery of wage-earning. The East must lead its women to the school and college, and open to them the duties of a larger social and civic life. The future of civilisation depends upon these two immense reforms.

(2) The use made of intellectual resources. All the old faiths and churches have less influence now than in the days of our fathers. But this fact should not prevent our seeing the gradual growth of a faith which fulfils and brings to maturity whatever is fine and precious in the preceding forms of thought. To-day, therefore, the world needs to gather up all the help it can obtain from modern science; from modern methods of education: from art (poetry, music, painting, etc.); from political philosophy; and from such masterminds as Emerson, Comte, Spencer, Ruskin, Bergson, Marx. All these intellectual forces must be made subservient to the Common Good. The teacher and philosopher should teach, not from pride of knowledge, but from the

conviction that all science and art is to be dedicated to the service of the people. In other words, the Religion of Humanity is the supreme authority over the use made of discoveries, inventions, systems of education, and the creations of the artist and author.

(3) The consecration of material wealth to the social welfare. Property and money should be the instruments of love, order and progress. Any system of industry and commerce which does not maintain the honour of womanhood and the value of education is self-condemned. It is perfectly certain that the means by which manufactures, banking and company-organisation are carried on to-day do not foster reverence for womanhood or the intellectual and moral culture of the masses of the people. This evil springs from the fact that we have not learned the primary truth that "all wealth is social in its origin and should be used for social service." We must regard machinery as an aid towards lessening human labour, and ennobling manhood; and we must look upon all property and all forms of wealth as resources held in trust by the stewards and ministers of Humanity.

(4) The condition of the workers, or proletariat. If we look at the pages of history, or round the world to-day, it is easy to see that the proletariat constitutes the majority of the human race. The millions who learn the stories of the Mahabharata and the Ramayana are poor. The millions who bless the name of Muhammad the Prophet are poor. The millions who worship at Buddhist shrines are poor. The millions who toil in Christian lands are poor, and the chief prayer of Christianity repeats the petition "Give us this day our daily bread." Now, the high task of this new age is to improve the condition of the proletariat. All over the world to-day, the Women and the Workers are awakening to a sense of their true place in society. Hence there is a Woman Movement and there is a Labour Movement: and both these movements are tokens of health and progress.

The Temple of Soul

BY

Mr. JOSHIPARA V. PRASAD, B.A.

(Continued from our last number.)

A strange but very significant fact must have been caught sight of by every critical student of comparative religion. Of no hero of religion, Christ or Krishna, Mahomed or Zoroaster, it is said that he was ill. We hear many things characteristically human with regard to the being and living of the heroes. We hear of Krishna as a turbulent child, a sincere friend, a loving husband, a devoted disciple, above all, a supreme instructor of everything good and great. Amidst his great troubles and exertions in his stage of discipleship we do not hear of him as having been a single moment under medical treatment for one or the other of a thousand and one diseases that have crept into the bodies of the present generation. We read of Mahomed as having been actually defeated by his enemies and put to flight from Mecca to Medina; but he too is never spoken of as having been laid up with fever or the like. In Christ we find pre-eminently a human god and hence, perhaps, we may find here what is markedly wanting elsewhere. But no. Let us hear what Dean Farrar has to say of Him.

"His was a life of health; among its many sorrows and trials sickness alone was absent. *We hear of His healing multitudes of the sick; never that he was sick himself.* Certain it is that the story of his life and death shows exceptional powers of physical endurance. No one who was not endowed with perfect health could have stood against the incessant and such wearying demands of daily life as the Gospel describes. He seems to have possessed the blessing of a ready sleep. Even on the wave-lashed deck of the little fishing boat, he could sleep with no better pillow than the hard leather covered with boss that served as the steerman's cushion, and in the last sad scenes the same strength of constitution and endurance, even after all that he had undergone, enabled him to hold out after a sleepless night and a most exhausting day, under fifteen hours of trial and torture, and the long protracted agony of a bitter death."

I for one attach great importance to this total absence of illness in the case of the lives of the heroes of the world. In this fact is embedded one of the greatest spiritual truths connected with the subject under discussion. A healthy soul in a healthy body, a sound mind in a sound body—put it as you may—that is the ideal state of human existence. Without the temple being duly repaired, ventilated, in every way cared for, the image within is likely to lose all glory, to be exposed to the effects of wind and water, to be defiled and forgotten! In more respects than one, the body may fitly be called the soul's nursery. Illness makes a man all pale and aghast. The following passage of Sir Washington Irving may here fitly be quoted.

"There is something in sickness that breaks down the pride of manhood; that softens the heart and brings it back to infancy. Who that has languished even in advanced life in sickness and despondency; who that has pined on a weary bed in the neglect and loneliness of a foreign land, but has thought of the mother that looked on his childhood, that smoothed his pillow and administered to his helplessness." In short, illness sucks away the very life-blood of a man, and makes him meek and melancholy. It would be very presumptuous, almost foolish, on my part to expect a state of humanity in which there will be no illness, no misery, no weeping, nothing of the sort. Such a state is undeniably only conceptual—an ideal which may encourage us but which can scarcely be realized. Sadi, the great Persian poet, has compared in *Bustan* the body to a city of good and bad. Soul is the Sultan and Wisdom is the Prime Minister. It is in the strong and fearless rule of the Sultan aided by his Prime Minister over the great city that the victory lies.

Thorns and thistles will prick us; rocks will block us; waves will lash us; winds will ruffle us; in short, our body will necessarily have to pass through a series of worries and vexations. In the lives of the heroes of the world we have an example of 'virtue lying in the struggle' Under these circumstances, what is required of us is assuredly not self-torture or self-abnegation, but, in the words of the great Swami Vivekananda, the untiring exercise of "muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and secrets of the universe, and will accomplish their purpose even if it meant going down to the bottom of the ocean and meeting death face to face."

Dear reader! what more is required to be conscious of the supreme necessity of paying scrupulous attention to the temple that is entrusted to thy charge; and all the living temples around these are no less thine than thine own as thou mayest call it. There are thousands of living temples around thee, defiled, degraded and demeaned—stigmatized as untouchables and unapproachables. A long-standing disregard has brought about such a pitiable condition. From one point of view they are literally untouchables. Cleanliness is, perhaps, a bye-word with them. It is, therefore, pardonable if, at the sight of such a living temple, the better part of a man's self begins to revolt. But is it pardonable if he simply turns his face and passes on, feeling only sorry that he could not avoid seeing it? What would a devout idol worshipper do if he were to catch sight of a neglected and defiled image of his god amidst the ruins of a temple? Oh! he would, perhaps, take a vow there and then to wander all over the earth, perhaps, to collect subscriptions for the erection of a temple and the due consecration of the image. Dear reader, around thee are hundreds of defiled images and ruined temples! Is it not thy bounden duty to ameliorate them? The Editor of the NEW REFORMER indeed tunes the real chord when at some place he remarks that 'instead of building a temple for Krishna in America, if our Madras leaders devote their attention to the elevation of the depressed classes, Krishna himself would be mightily pleased'. For, as I understand, elevation of the depressed classes is, from a spiritual point of view, equivalent to honouring the Holy Spirit that they embody.

What are our practical duties in such an unhappy state of affairs? We have already read of Christ as never sick himself but ever curing the blind, the dumb, the palsied, the paralysed, the insane and the ill. The following passage will make the specific teachings of Christ clearer.

"Then shall the Son of Man sit upon the Throne of Glory; and before Him shall be gathered all the nations and He shall separate them one from another as a shepherd divideth his sheep from his goats, and He shall set the sheep on the right hand and the goats on the left. Then shall the King say unto them on His right hand 'Come ye blessed of My Father, inherit the Kingdom prepared of the world; for I was hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer Him saying: 'Lord' when saw we thee an hungered and fed thee? ……… And the King shall answer and say unto them: *Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.* Then shall He say unto those on the left 'Depart from me ye cursed into everlasting fire; for I was an hungered and ye gave me no meat…… Then shall they also answer Him saying 'Lord! when saw we thee an hungered, etc., and did not minister unto thee.' Then shall He answer them saying: '*Inasmuch as you did it not unto one of the least of these, ye did it not unto Me.*'

The above is one of the noblest passages I find in the Christian Literature. In it are embedded two golden principles of life which every man may well fasten unto his bosom. Firstly that in whatever station of life a man may be, he has numberless opportunities to render services to his fellow-men—to offer a word of sympathy, to render a deed of kindness. Secondly, that in such small but sincere services of fellow-men consists real devotion of the Providence!

Similar exhortations may be found in superabundant number in the Bhagavat Gita by any intelligent, impartial and appreciative reader. Similar theories of retribution any man can find writ in bold letters in Garudapurana. This sort of similarity is just what an unprejudiced student of comparative religion may reasonably expect. For as

Mr. G. A. Gaskell believes, 'it will some day be recognised that all sacred teaching is consistent throughout the world and that the differences between one religion and another arise simply from misapprehension of what the teaching is in various scriptures. Noble reader ! On the soil of Bharata exist hundreds and thousands of persons 'hungered and athirst, naked and weary,' degraded and debased ! Does not the duty of nursing them devolve upon each and all of us who have the sense enough to understand that they represent a disease as it were in the very vital parts of the heart of our motherland, and the longer it is neglected the more irremediable, chronic and ruinous it will become. So many images desecrated ; so many temples ruined ! What a horrible thought ! Why does not the blood boil in our hearts at the idea ? Is it not a sin—aye, a heinous sin—on our part not to repair the ruined temples and consecrate the images. What is the meaning of devotion but evocation, and 'evocation,' said a lecturer of great celebrity, is nothing else but 'education.' To teach the ignorant, to treat the ill, to mend the wrong, to improve the wanton—these are all acts of true devotion which will meet with due retribution at the divine tribunal. One lost soul, duly enshrined and honoured in a goodly temple will surely lead us nearer to the Almighty Father. By precepts and examples, by words and deeds, lessons of cleanliness and truthfulness, of love and labour, of sincerity and serenity, of boldness and broad-mindedness are required to be incessantly imparted to and impressed upon the minds of the large masses of ignorant, illiterate, and indifferent population of India.

No truer diagnosis of the disease of the Hindu community was made than one made by Sir T. Madhavarao, who says that no other community suffers more from self-imposed restrictions. 'Self-imposed love of labour and sacrifice,' beautifully remarks the *Allahabad Leader*, 'will alone remove them.'

Let every son of the soil of India be roused to the sense of responsibility of looking after thousands of living temples that lie in ruins around him. For *if any one will defile God's Temple, him will God destroy.*' It is by being alive to the sanctity of the living temples and ministering to their needs—material, moral, and spiritual—that we shall be duly fulfilling the mission of our life and worshipping our Mighty Father. Let us each and all, then, make the will of God, the law of our life, and offer our humble services to the needy brethren of our motherland, and surely a time will come, at no distant date, when the Flag of Faith will once more wave high on the heights of the

Himalayam range and the note of Love will be sunk deep into the depths of the Indian Ocean—Amen!

The Plan

BY

Mrs. ESTELLA BUHLINGER, Los Angeles.

Though mountains tower high in division,
While oceans roll darkly between,
Though country, and race shall claim thee,
Through ages that there intervene,
Though in power, nations rise and vanish,
With all of their greed, lust, and pain,
Though men march bravely to battle,
In hate there to slay, and be slain,
Yet over all, shall love reign triumphant,
Omnipotent, divine, the plan,
One Fatherhood, eternal supreme,
One Brotherhood, united for man.

To Have God

BY

Mr. HEMENDRANATH SINHA, B.A.

As I look over the busy streets and watch streams of men, women, and children pass in review, I ask within myself, "What are all these people running after?"

From joyous morn till dewy eve, we run about in every imaginable way after what we look on as the good things of this life. The pleasures of the senses—lust, anger, avarice, stupidity, pride, jealousy, and spite—these motives urge us on to achieve objects which we consider as the *summum bonum* of life. In the craze for high living, we strand our humanity and "getting and spending, lay waste our powers."

As we leave our spiritual moorings, and drift on the down-stream course towards sense-enjoyment, we imperceptibly get into more and more dangerous waters, till our little barks frisk about on the ocean of life, like "night-foundered skiffs," in storm, without helm or rudder.

It is only when reason captains our course, that we come to a safe harbour.

This is the sort of life led by the humdrum business man of the world, who is a little better than the sensualist, in that he is more calculating and prudent.

Ask the first man or woman you meet with in the streets, "Whither going? " and he or she will tell you that some worldly consideration is the object of his pursuit. I have not as yet come across any man whose only object of pursuit is God.

The scholar, the philosopher, the priest and the missioner, every one is pursuing some kind of fad. The Indian *Kabiraj* says the human temperament is subject to three humours, and *Bayoo*, or avi, enters into the temperament of every one in howsoever a small degree. Every one has a touch of insanity in some form or other, and is bent on riding his hobby to the devil.

It is very seldom that we come across the man whose object of pursuit only is to have God.

Call it mania, or call it eccentricity, whatever you men of the world will, there is such a pursuit as having God. I consider that as the most important business of life.

We must not only edit magazines and papers, speak from platforms, keep shops or lead armies, but there is another object of life, which we must all of us attain to, namely, to have God.

Every one of us, high and low, literate and illiterate, must "get" God, as we say in Bengali and Sanskrit, for then and then alone, all other gains appear small, as the Gita has it, in chap. 6, verse 22.—

"Jong lobhdha chaparang labhong manyatey Nadhekam tata,
Jashmin sthiti naw dookshena gooroonapi bichalyatey."

Dhonba, in the Vishnupurana, said,—"Lord, I am satisfied at Thy sight. I do not want any other "boon".

To have God is the most important business of life. Run with electricity to all the ends of the earth,—sweep the heavens with your telescopes of knowledge,—acquire the dominions of the world like Alexander or Napoleon, but if you have not God, will label you the most unlucky man,—the most pitiable and jewelled pauper.

I have lived with some of the richest millionaires in the land since my birth, but have never found any one of them rich in spirit. Their poverty of soul has always impressed me as something most remarkable, in spite of their backgrounds of jewelled pages, painted coaches and armies of horses and retainers. All the enjoyments of the flesh are there, but the spirit is not in evidence. Vanities and things of naught, which catch the fancy for the moment and fill us with satiety after the enjoyment and create a craving for greater and newer ones, cannot fill the hunger and thirst of the spirit, which is always stupidly panting for the waterbrooks like the hart, not knowing whence the delicious waters of life spring from.

Nor are the pauper and the middle class man much different from the poor millionaires.

This life of ours has sprung from some unknown source of Life, which we call God. To know the unknown Life is to have God.

To put one's self in correspondence with environments is life, says Biology. This view of science (*Bigyana*) is very true.

In order to live, we must be in correspondence with our environments. What is the environment of the spirit or the life? Matter vanishes into spirit when properly analysed and looked into. Spirit alone can environ spirit, and Life alone can environ life. Hence to be in search of the spring whence this stream of life flows is to be in pursuit after God. It is only when we aim at God with a singleness of purpose, like that of Arjuna looking at the eye of the fish he shot at forgetting the prize of his wife Draupadi, that we can have God and be in correspondence with him.

(*To be continued.*)

The Tamilians

BY

Mr. E. S. W. SENATHI RAJA, LL.B.

Bar-at-Law.

[The following is the text of an address delivered by Mr. E. S. W. Senathi Raja, LL.B., Bar-at-Law, at the Travancore Tamilian Conference held on the 7th ultimo at Buthanpandy, Travancore.]

This Association has been formed to promote chiefly the social and economic advancement of the Tamilians. The word Tamilian has been chosen advisedly as a comprehensive term. In its larger sense, as a generic term, it is employed to designate the peoples speaking languages akin to or derived from Tamil as a parent stock. The main branches of this family are four, viz., those whose mother-tongue at the present day is either Tamil, Malayalam, Telugu or Canarese. The Tamilians are a large ethnical group in Southern India having a total numerical strength of about 50 millions of people, a number larger than the population of Great Britain, France or Japan. Nor were the ancient Tamilians less distinguished than their brethern of Aryavarta in culture, refinement, or progress in arts and industries. Leaving apart the mythical ages of Creta, Treta, and Dwpara yugas (when, according to the legends of the North, not human beings alone, but gods, demons, heroes and monsters played an active part in the affairs of India) in purely historical times, when India emerges from its obscurity and isolation, and comes into contact with foreign nations, Tamilians appear to, have occupied a conspicuous place among the races of India. Modern researches have brought to light the fact that the village organisation. the unit of land tenure, the basic foundation of Hindu civilisation is Tamilian in origin. The Gods whose worship is paramount now all over India, Siva and Vishnu were originally gods of the Tamilian races. Even the Brahmins of South India, it is proved, are our own kith and kin, having been recruited chiefly from the old Tamilian sacerdotal and other clases The people who had the earliest record of commercial relations with the Phœnicians about a thousand years before the Christan era, were Tamilians. Greek and Roman historians speak of our ancient Tamilian kings Pandya, Chera and Chola in the same breath with Chandragupta and his contemporaries. The Indian civilisation which at one time penetrated as far east as Java, Sumatra, Cambodia, Siam and Anam, was Tamilian in its foundation as evidenced by the ruins of their ancient temples and palaces. So that gentlemen, the Tamilians have a past in India of which they need not be ashamed.

For some centuries, however, previous to the advent of the English into India, the Tamilians with the rest of the population of India began to degenerate. The chains of priestcraft and superstition became riveted round their necks more firmly than ever. Social and religious rules grew more and more stringent and society became rigid and inelastic. Innumerable religious sects and castes and sub-castes each musually antagonistic and exclusive came into existence. All personal initiative, all individual enterprise, was lost. Human beings became mere parts of a huge machinery, without any individuality of their own. No man could think or act independently. He could not eat or drink, cook his food, wash himself, or even obey the calls of nature, without following prescribed rules. The line which divides the legitimate rights and duties of society, from those of individuals, was completely lost sight of. Gradations of society became adjusted to a nicety, and contact with or even the very sight of the members of certain unfortunate castes was contamination. Foreign travel was strictly prohibited to respectable classes. Under such conditions progress became impossible, and the Tamilians also stagnated with the others.

But fortunately for India, when her fortunes were at the lowest ebb, when general ignorance, political chaos and social and moral degradation among her inhabitants were growing more and more gloomy, salvation came from an unexpected quarter. By a mysterious dispensation of Providence, a people living 6,000 miles off, whose name was never before heard of in the history of India, appeared on the scene. The, English, who were fast rising to be the foremost maritime power in the world, entered the aren as merchants and obtained permission from the then rulers of India to build some factories for the purpose of trade. They were obliged, by force of circumstances, to seek, in course of time, territorial conquest, and they gradually united the whole of India from the Himalayas to Cape Comorin into a vast Empire, the like of which the world has never witnessed. Never before in our history, not even under the beneficent sway of Asoka, or in the palmiest days of the Moghuls, had the whole of India been welded together and consolidated into a single united Empire. Within the last one hundred years India has undergone a complete transformation at the hands of these masters of statecraft. Law and order have been established on a solid basis. security to life and property is thoroughly assured in all parts of this vast country. Agriculture and commerce flourish as they never did before. Means of communication have been multiplied and railways and telegraphs have linked together the ends of the Empire. Civil, religious and political liberty have become our birthright. And as a crowning gift they have inaugurated a system of education, and have opened schools, colleges and universities throughout the whole length and breath of India. Learning and knowledge, which raise man above the brute creation, and which have been in past ages the monopoly of a few, have become the common property of all. In short, India's drooping energies have been revitalised and she has been galvanised into life again. Even this meeting of ours to-day in thousands, is a direct result and a convincing proof of the marvellous transformation effected by British rule in India.

Now, gentlemen, " what is the object, " it may be asked, of founding this Tamilian Association of Travancore. The foundation of this Association is a necessary outcome of the present condition of our society. It is in one way an indirect effect of British rule in India, of which I have just spoken. The introduction of a foreign and vigorous Government, with its new ideas of individual liberty, and of the equality of all men in the eye of the law, into a country whose past traditions and ideals were so different, has acted like a solvent on our society. You are aware that the foundation of our society is chiefly based on caste or *karna*, with different functions and duties assigned to each caste, and the whole superstructure is made to rest on a religious groundwork. But this system of *varna* or caste which was originally intended to be a division of labour, has now completely broken down. There are very few persons now who think it obligatory on them to perform the *Dhurma* or duties of their own castes. Brahmins do not confine their energies to the performance of religious functions, or of the six *carmas* assigned to their caste, or Kshythrias to the study and practice of war, or Vaisyas to agriculture or commerce. All classes have taken to all sorts of professions and occupations. The fabric of our society has been shaken to its very foundation. The ties which held together men of old have snapped asunder. Everything is now in a state of transition. In this state of things what are we to do? What path shall we follow? There are some so-called leaders of men who act as the blind leading the blind. They suggest some quack remedies. They forget, or do not seem to know that change is one of the fundamental principles of nature, and that we must adapt ourselves to the changes in our environments. An ancient Tamil author very aptly says [பழையன கழிதலும் புதியன புகுதலும் வழுவல கால வகையினானே.] "That the old order of things should change and that a new one should come into existence is not wrong for it is the effect of time." Some of those wiseacres say, for instance, that you must retrace your steps and return to ancient *varnas* and *asramams*. But you will find that in practice it is impossible to follow this counsel of perfection, even if you will. It will be as easy to roll back the waters of a great river from the plains through which it flows to the sea, to the mountain-tops from which it takes its source, as to restore society to the conditions in which it was 4,000 or 5,000 years ago. Can we, grown-up men, become children again? Society is not a piece of metal which you can hammer and fashion into any shape at will. It is an organism that grows, and the changes must be suitable to its growth.

(*The be continued.*)

Bahaism or Universal Religion

BY

Mr. N. R. Vakil, B.A.

(*Continued from our last number*).

In my last article I tried to give a very short account of the lives of the Bab, the precursor, and of Baha 'U'llah, the glory of God, who is the founder of the Bahai movement. In my next article I shall give the life and teachings of Abdul Baha, Abbas Effendi, the present recognised leader of the Bahai Movement, who explains the Cause of Baha 'U'llah, and has established it all over the world.

In the Tablet addressed to the Shah of Persia, he says:

"O King, verily I was like one of the servants, dormant upon the earth, the gales of the Almighty passed upon me and taught me the knowledge of that which was. This is not from me, but rather from the presence of the Precious, the Wise."

In the same Tablet he says:

"This is a leaf which the Breezes of the Will of thy Lord, the Mighty, the Exalter, have stirred. Can it be still when the rushing winds blow? No, by the Lord of the Names and Attributes! Rather do they move it as they list, for Being belongeth not to nonentity in the Presence of the Eternal. His decisive command did come, causing Me to speak for His celebration amid the worlds. Verily, I was not save as one dead in the presence of His Command, the hand of thy Lord, the Merciful, the Clement, turning Me. Can anyone speak on his own part that for which all men, whether high or low, will contradict Him? No! by Him who taught the ten eternal mysteries, save him who is strengthened by One, Mighty and Strong"

He says: "The religion of God and His creed hath appeared, and is revealed from the heaven of the will of the King of pre-existence, only for the furtherance of unity and harmony among the people of the world. Do not make it the cause of disagreement and discord. The divine religion and lordly laws are the greatest cause and the mightiest means for the appearance and effulgence of the orb of unity, as well as for the development of the world, the training of nations, the tranquillity of people and the peace of all countries. Do not antagonise or denounce any religion. God is to every human being as great as the individual mental capacity permits one to see Him."

He commands: "The people of wealth, and the associates of majesty and power, must observe the reverence of religion with the best that is possible in the world. Religion is an evident light and a solid fort for the protection and the comfort of the people of the world, for the fear of God commands people to do that which is commendable and prohibits that which is not commendable. If the light of religion be hidden, confusion results, the light of justice and equity, and the sun of security and trust, will cease to shine. Every wise man will testify to what is mentioned."

He says: "We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away. And the 'Most Great Peace' shall come." "These strifes, and this bloodshed and discord must cease and all men be as one kindred and one family."

"It has been our aim to uplift men through exalted words unto the Supreme Horizon and prepare them to hearken unto that which conduces to the sanctifying and purifying the people of the world from the strife and discord which results from differences in religions (or sects). Whereunto My Heart, and My Pen, My Manifest and My Hidden (Being) bear witness. God willing, they will turn unto the treasuries which are deposited within themselves."

"O people of the Earth! make not the religion of God a cause for variance among you. Verily, of a truth, it was revealed for the purpose of unifying the whole world. Fear God, and be not of the ignorant. Blessed is he who loves the world simply for the sake of the Face of his Generous Lord."

"O people of the world, ye are all the fruits of one tree and the leaves of one branch. Walk with perfect charity, concord, affection and agreement."

"In whatever place we may be and whatever befall us, the sainst must gaze with perfect steadfastness and confidence towards the Supreme Horizon and occupy themselves in the reformation of the world and the education of the nations."

His Instructions

"O people of God! Be not occupied with yourselves. Be intent on the betterment of the world and the training of nations. The betterment of the world can be accomplished through pure and excellent deeds and well approved and agreeable conduct. The helper of the Cause is Deeds and its assistant is Good Character. O people of Baha! Hold fast unto Piety!"

"To the people of Baha' glory is in knowledge, good morals and wisdom—not in native land or station. O people of the earth: appreciate the worth of this Heavenly Word, for it is like unto a ship for the sea of knowledge, and is as the sun to the universe of Perception."

"Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

"The Pen of admonition exhorteth the friends and enjoineth on them charity, pity, wisdom and gentleness. One holy action maketh the world of earth highest paradise."

"O ye who are wealthy on earth! The poor among ye are My trust. Therefore guard My Trust, and be not wholly occupied with your own ease." Concerning Arts, Crafts and Sciences, He reveals: "Knowledge is like unto wings for the being (of man) and is as a ladder for ascending. To acquire knowledge is incumbent upon all, but of those sciences which may profit the people of the earth, and not such sciences as begin in mere words and end in mere words. The possessors of sciences and arts have a great right among the people of the world. Indeed, the real treasury of man is his knowledge. Knowledge is the means of honour, prosperity, joy, gladness, happiness and exultation."

Concerning Occupation, He commands: "It is incumbent upon every one of you to engage in some one occupation, such as arts, trades and the like. We have made this, your occupation, identical with the worship of God, the True One."

"Waste not your time in idleness and indolence, and occupy yourselves with that which will profit yourselves and others beside yourself."

"The most despised of men before God is he who sits and begs. Cling unto the rope of means, relying upon God, the Causer of causes."

As regards education, He commands:

"The Supreme Pen enjoineth upon all to instruct and educate the children. It is decreed that every father must educate his sons and daughters in learning and in writing, and also in that which hath been ordained in the Tablet. He who neglects that which hath been commanded (in this matter), if he is rich, it is incumbent on the trustees (of the House of Spirituality) to recover from him the amount required for the education of the children; otherwise (i.e., if the parent is not capable) the matter shall devolve on the House of Spirituality. Verily, We have made it (the House of Spirituality) an asylum for the poor and needy."

"He who educates his son, or any other's children, it is as though he hath educated one of My children. Upon such an one be My Baha (Glory), My Providence, and My Mercy, which hath embraced all in the world."

Concerning universal language, He commands: "All the kings or counsellors of the earth must consult together and appoint one of the existing languages or a new language and instruct the children therein in all the schools of the world; and the same must be done with respect to writing also." "In such case the earth will be considered as one, for all peoples must become familiar with each other's writing and language; a common tongue is essential to unity, and the child to know this common tongue even before he may know that of the land in which he is born."

With respect to the universal peace, the Supreme Pen reveals: "We have commanded all to establish the Most Great Peace, which is the greatest source of protection to humanity. The kings of the world must, conjointly, serve this Cause, which is the greatest means of comfort and protection to the world. They are the dawning points of power and the sources of divine strength. We ask God to confirm them to do that which is conducive to the welfare of the Servants."

The Blessed Perfection commands the Bahais to be loyal and law-abiding citizens in whatever country they are. He says: "In every country or government where any of this community reside, they must behave toward that government with faithfulness. So may the armaments of the world be changed into Peace, and corruption and conflict vanish from among men."

Note.—The letter of Baha 'U'llah or Abdul Baha is called a Tablet.

Doctor Peebles's Fireside Musings on his Eighty-ninth Birthday.

Good-bye eighty-nine years!—years of change, of struggles and I trust, of progress—years of sunshine and shadow, of defeat and victories. Largely laying down the burdens of eighty-nine years, I start off on this 23rd day of March, 1911, cheerily, healthy and happy, on the pathway of anticipated thorns mingled with roses, towards the ninetieth milestone.

Looking backward across this chequered pilgrimage of mortality, I have no ugly thoughts to immortalize, no regrets to weep over, and no enemies to punish. Mistakes I have made, and yet, those with their results, were disciplinary lessons. All in the ultimate, is right; and as God is infinitely good, there is no room in this measureless universe for absolute and endless evil. There comes to my memory just now, these soul-stirring words of my personal friend, the poet Walt Whitman :--

> All seems beautiful to me ; I can repeat over to men and women,
> You have done such good to me, I would do the same to you ;
> I will recruit for myself among men and women as I go,
> I will toss a new gladness and roughness among them ;
> Whoever denies me, it shall not trouble me,
> Whoever accepts me, he or she shall be blessed and shall bless me.

Rich indeed is the blessing of health. My muscles were never stronger, my appetite never better, my hearing never more acute, and my eyesight is such, that, with the most perfect ease, I can read the magazines that come to me and the constant inflow of new books. Stated in a few words, my health is excellent. And why ? How often am I asked, "Doctor, how do you keep so well and so vigorous ?" Three plain words tell the whole story : I Behave Myself ! Or otherwise expressed, I obey, so far as possible, the laws of nature ; which are the inexorable laws of God.

Calvinistic orthodoxy with its tremulous faith in the future, Agnosticism with its dreary doubts, Materialism with its dread of annihilation, and Infidelity with all its serpentine, Christ-hating ramifications, shorten—yes, shorten—human life.

Usually I rise in the morning very early. This morning, at five o'clock, I was out on the perch engaging in deep breathing. I have eaten no animal flesh for about sixty years, no tobacco, and seldom do I taste of tea or coffee. These all have medicinal properties and are injurious as well as expensive. At tables, whether in America or in foreign lands, I eat no pork, nor pickles, nor black pepper, nor catsup, nor mince pies, nor hot cakes, nor old cheese, nor greasy boiled cabbage, nor any of those spiced luxuries which conduce to gradual suicide. My diet, similar to that of the noted Dr. Tanner, who is nearly my age, and famous for his forty days' fast many years ago, consists of coarse wheat bread, oatmeal, cracked wheat, corn, rice and other grains : also milk, cream, butter, eggs, nuts and the delicious fruits that grow and ripen in the sunshine. Nothing could tempt me to eat the corpse, fresh or salted, of an old, grunting, filthy, scrofulous-tainted hog. Digested foods make the blood, the blood makes the body, and the body affects the brain ; and there is beastly selfishness enough in the world, without putting more of the animal into the system, to break out later into brutality and war.

Another matter that I conscientiously think has conduced to my personal longevity, is an unbounded faith in God as the Infinite Presence and Goodness of the universe. In my exultant faith in those

Divine Principles that make for righteousness, and my ardent religious faith in those angel ministrations that demonstrate a conscious life beyond the physical death, where, using the Apostle's words, "We shall see face to face and know even as we are known." ......

And still another matter has aided my excellent health; I refer to keeping self-centered, maintaining, as far as possible, a calm equipoise of mind under all circumstances and the cherishing of kindly feelings towards everyone, seeking to find the good that shines with diamond brightness down deep in every human soul.

In my extensive writings, I have sometimes employed, using the late J. R. Francis's words, "The tomahawk and the sledge hammer," yet each blow was meant to be tempered with justice and charity and under it, there nestled the emotions of kindness, fraternity and heartfelt brotherhood. If in thoughtless haste I have wronged anyone, it was more of the head than the heart, and I gladly, bravely plead for forgiveness and will cheerfully make all possible amends. Wisely is it often said, that to err is human.

It has been my earnest endeavor, for over seventy years in public life, to educate and morally benefit the human race, conscious that, under whatever skies, we are brothers all. To me, the field is the world and I am too busy to think of death, which is only emigration to a better country. As yet, I have just begun to live, to comprehend; and life was never so joyous. Lofty heights daily rise before me; I almost feel that I am swimming in an ocean of infinite love. The future is golden.

And here I am reminded of that magnificent birthday congratulation in Australia in my 30th year. The crowd that assembled in the Masonic Hall, the several Lyceums with their banners, the address of welcome by W. H. Terry, the select music, the display of flowers and the greetings,—all beggar my description. Here are three stanzas from the poem by the Rev. George Walters, pastor of the Unitarian Church, Sydney, Australia:—

Eighty long years!—The valley, sure, is passed;
He feels the heavenly sunshine on his brow!
He fears no "hell"—he searches for no bliss;
The heaven of joy and love is with him now!

Brother,—my hand; and with it goes my heart,
My fervent wish for a happy time.
God keep you, e'en amid the things of earth;
God bless you—in the brighter, better clime.

Smile on us! Speak words of high import.
Point us the way to the celestial shore.
We follow! Ah,—my heart is beating so—
I cry—God bless you—and can say no more!

Neither can I forget the splendid birthday reception given me on my 87th anniversary. Though entirely unexpected by me, it was a grand success. In the floral decorations of the hall, the excellent music, the fraternal greetings of friends, I was charmed. Mrs. Mary E. French excelled as hostess, while brother A. B. French thrilled the audience with a most stirring enthusiasm by his brilliant and eloquent address. And all this was wrought through the inspiring genius of Mrs. French. Such anniversaries are among the oases in mortal pilgrimages. They brighten human life, revive and sanctify old friendships.

While recalling the past, these natal-day gatherings refresh our minds with the moral beauty bf unselfish friendships and help us to more fully realize that benevolent deeds and sweet charities are the polished stones in the soul's temple—that kindnesses, voiced in tones tender as angels use, become wandering minstrels of mercy, blessing millions; while charity, heaven-inspired charity, purest, sweetest of all the heavenly graces—constitute the brightest gems in the crowns of both mortals and immortals.

Appreciating the purposes of these natal-day anniversaries, I accept with gratitude the valuable presents tendered me as well as the heart-felt greetings of the many well-wishers, both in our homeland and from our devoted friends in other climes and nations. In return I can only say, health and peace be unto you and heaven's holiest blessings and divinest benedictions rest upon and abide with you till the end of your mortal pilgrimages.

As for myself, the public life of over seventy years has been, upon the whole, exceedingly enjoyable; and to-day, is absolutely lovely. God and myself are the choicest of friends. In Him I have unbounded faith. Believing in the sacredness of labour, I am still lecturing, Sundays and often week-day evenings, upon my foreign travels, or upon some of the reforms that are making radiant the early years of this twentieth century. Reflecting upon the past, I never say: "It might have been". God knew best. The future rises before my vision bright and golden—a vision that looks orward and upward towards a moral kingdom of infinite possibilities and unspeakable glories.

Especial thanks are due to Mrs. Belle Peebles, wife of my brother Lorenzo R. Peebles, for the most excellent manner in which she provided for the assembled guests. Mrs. Peebles's home was literally trewn with roses and lilies, provided by the ladies of the Rose

Circle,—Mrs. Roberts, Mrs. Morgan, Mrs. Keese, Mrs. Matteson, and others.

After the sumptuous feast and the reading of the foregoing, Mr. Robert P. Sudall entertained the guests with a rendition of the appropriate solo, "The Old Musician and His Harp.." Precious will be the memories of this family union, because of the presence of my only surviving brother, Lorenzo R. Peebles, and my sister, Mrs. C. C Beach; also Mr. C. C. Beach and my niece Mrs. C. C. Warden.

In the words of the poet Walt Whitman:

> .... Lighthearted I take to the open road
> Healthy, free, the world before me,
> The long brown path before me, leading wherever I choose.
> Henceforth I ask not good-fortune—I myself am good-fortune
> Henceforth I whimper no more, postpone no more, need nothing;
> Strong and content I travel the open road.

A Life and a Lesson

BY

Mr. S. H. JHABVALA, B.A.

> Lives of great men all remind us
> We can make our lives sublime,
> And departing leave behind us
> Footprints on the sands of Time.

On its objective side, the life of an eminent man who is no more is valuable as a moral lesson to his fellow country-men. The memory of him tends to incite the reverent hero-worshippers to act in the manner in which he did. Such a man must be really ideal in point of character, useful achievements, and spiritual living so as to be a good and safe guide for those that seek to follow him in his footsteps. To-day, when India is swelling with vast hordes of empty dreamers, theoretical thinkers and vain babblers, their imitation of the life of a practical man, arduous and zealous in *doing* and *achieving*, will be immensely beneficial. Such a man was Rao Bahadur Ranchhorelal Chotalal, C. I. E., an eminent Ahmedabad citizen, the father of the Mill Industry in Gujarat, the President of the Ahmedabad Municipality, the Member of the Bombay Legislative Council, the great philanthropist and reformer who breathed his last in October 1898.

Born of a Nagar family in 1823 and bred up in a rather usually timid atmosphere, young Ranchhorelal grew up to be of a shy and quiet disposition. According to the Hindu custom the child was married at the age of 7, one year after beginning his education. He learnt his three R's with his contemporary Umiashankar, the father of Rao Bahadur Lalshankar, the well-known Hindu social reformer. Those being the times when Persian was more in vogue than Sanskrit, young Bapahbai, as Ranchhorelal was commonly termed in his family, began to learn it at the age of 10, with Rao Bahadur Bholanath Sarabhai, another social reformer, under the latter's father. Thereafter, he caught a little sprinkling of English at the Subscription School of a Portuguese.

At the age of 20 the future millionaire-merchant began his practical life in the Customs Department on Rs. 15 per mensem. But natural intelligence, steady perseverance, spotless honesty and genteel manners pleased his Sahib very much and he was soon raised to the Daftardarship in the office of the Political Agent of Rewa Kantha, on Rs. 150 a month. Here his same good qualities stood him in good stead added to the faithfulness with which he acquitted himself of the charge. Some disturbance having arisen with a covetous and malicious flatterer of the Sahib, the quiet-natured Ranchhorelal gave way; and in the curse of dependent service his probity and independence asserted themselves; and he was enlightened with a resolution of establishing such an institution as would secure him independence of living.

Ranchhorelal's attention was, thereupon, drawn to the cultivation of the cotton industry in Gujarat. Gujarat had Broach as its cotton-producing centre. It exported cotton to England whence manufactured clothes were exported to Gujarat. Thus, the latter suffered much pecuniarily and by want of intelligent industry. After much mature consideration and understanding the practicability of a cotton mill in Gujarat, he concluded that the riches of the land would be best utilized by such a mill if it were set afoot. Ranchhorelall, supported by Major Fulljames, the famous Shardi Saheb of Gujarat, and Mr. Loudon, the owner of a Steam Cotton Ginning Factory at Broach, launched the scheme of a cotton factory into existence on the banks of the Narwada. The profits were beyond the expectations of the founder. Different mills arose in different parts of the land which became flourishing and throve with the pride of fortune.

Major Fulljames, who was of a mechanical turn of mind, directed Ranchhorelal's energies into the channels of useful work in connection with coal and iron mines in the Rewa Kantha District; and the Gujarat Coal and Iron Company was resolved upon, but, owing to certain differences with Government, it had to be abandoned.

Later on Ranchhorelal entrusted the work of his factories to his son, and entered upon a useful public career. Appointed a member of the Municipal Council in 1869, he rose to be its permanent Chairman, and in 1885 its President, by his unbounded wisdom, judicious policy, devout attachment to the cause of public service, honesty and self-sacrifice. It was he who suggested to the Government the Water-supply and Drainage schemes, and carried them into effect after much discussion in the Municipal Council and much personal inconvenience, public animadversions and ill-advised outpourings of a vehement and ignorant populace. During his incumbency, many sanitary reforms were made, which the people later on acknowledged with grateful thanks as a great boon conferred by him upon them.

In 1892, and again twice later on, he was elected a member for the Legislative Council of Bombay. The Mhavra Bill was strongly supported by him which facilitated the work of the Government in carrying it through. In the Currency question he gave valuable assistance to the Government by declaring his free and independent opinions, in all of which ran the spirit of public sympathy which was at first disregarded by the people but afterwards gratefully admitted.

Side by side with his activities largely engaged in his mills, the Municipality and the Legislative Council, his devotion to the cause of the suffering poor was not less marked. He opened an asylum for the poor hard by his mill at Shahpur. He also established various medical institutions to lessen the physical disasters of the sick, the chief of which are Ranchhorelal Medical Dispensary founded in 1879; the Ranchhorelal Medical Home Relief Dispensary founded in 1894; Lord Harris Travelling Dispensary; the Victoria Jubilee Hospital founded in 1899 for women and children.

For the use of the public in general he also opened a fountain in the bazar in 1894 where men and animals could quench their thirst.

Mr. Ranchhorelal was a reformer too, though of a very moderate type; he acted according to the times, so he could not but be a reformer and a moderate one too. The cause of the widows was at his heart and he helped some in their re-marriage. He encouraged voyage across the seas and visiting distant civilized lands like Europe. He promoted education among males by giving the Government a building called Ranchhorelal High School to accommodate the Government High School there. He also used to materially help the poor boys anxious to learn. He established scholarships in the Bombay Victoria Jubilee Technical Institute. He furthered the education of the Depressed Classes by opening a school at Shahpur. He influentially supported the

Gujarat College. Mr. Ranchhorelal also recognised the worth of educating females as elevating the social condition of the Hindus; so he founded his famous Girls' School in 1892 and entrusted its management to the Gujarat Vernacular Society whose presidentship he occupied for the last ten years of his life.

Being a zealous member of the Indian Temperance Association, he fought crusades against the common enemy, viz., liquor, and founded lectureships under the control of the Gujarat Vernacular Society to discourage drink.

In religion, at first he was a member of the Prarthna Samaj; but later on he was addicted to idolatry; and thereafter his faith was shaken off from idolatry. He established a society in order to preserve the ancient spirit of Aryan religion in Hinduism.

Besides these, there were many other charitable deeds performed by this eminent philanthropist, the memory of which remains constantly fresh in the minds of Gujarat on account of their great usefulness. In recognition of his many public services and devotion to the cause of Government, of which he was a very loyal subject, he was first created Rao Bahadur and then a C. I. E. was conferred upon him in 1886.

Leaving behind him such a monument of untiring energy and self-sacrifice, "this master of facts and figures, this Colossus of calculations and averages, this treasure of immense wisdom, this millionaie-merchant, this pillar of philanthropy and piety, this pioneer of cotton industry in India, this most loyal subject of the Queen, this most noble President of the Ahmedabad Municipality, this donor of great blessings to the citizens of Ahmedabad, this Grand Old Man of Gujarat," expired at the age of 75 in 1898.

The influence of his example is many-sided. Let the dependent servant wake himself up to independence and encourage the spirit of masterful self-assertion to direct his energies into the channels of business, industry and manifold technical arts-be he a trashy B.A. or M.A.—noticing the instance of this great business man. Self-help and industry raised him to the position to which he rose. Let the millionaire-merchant understand from him that riches used for self-purposes in gourmandizing delicious viands, and satisfying self-luxuries is but loss to the country, but that a portion of it should be parted with in promoting the interests of the country by supplying it with many of its crying needs. Let the turbulent vociferators against Government and its policy notice in him the wonderful diplomatic capacity displayed by him resulting in peace and success both for Government and the country. He steered clear of difficulties neither dashing the important questions against Scylla nor drowning them in Charybdis. How much good he *did* to his province. How little he *spoke*. The modern reformer also has much to learn from him.

The destiny of India rests in the hands of its politicians, its philanthropists, its merchants and its reformers. Let all follow, follow, where the great light of Truth and Joy beckons to them continually in the distant dangerous waters of Time.

EDITORIAL NOTES.

There is no better worship of God than the service of mankind.

"The great man," says Emerson, "is he who, in the midst of the crowd, keeps with perfect sweetness the serenity of solitude."

Thomas a Kempis tells us that—

Some one has said
Often as I walked with man,
Less of a man did I return.

If self-interest requires it, the opponents of the Marriage Bil forget their religion several times.

The Bahai Teaching unifies the religious systems of the world.

Hon'ble Dewan Bahadur Ragunatha Row gives the following advice in the *Madras Mail* to Indian Patriots:—"The questions which require the serious attention of the would-be patriots of India are: (1) Granting that Indians are not governed to cause that amount of satisfaction which they think they should enjoy, for the sake of argument, is there any other nation on the face of the earth than the British which would treat the people with more justice and consideration? (2) Can Indians govern the people with half the justice and consideration of the British if they surrender India to the Indians? (3) Are the Indians capable of driving the British from India? I challenge Indians to answer these questions in the affirmative. The sane answer must be in the negative. Let us ask for what we want and if it is reasonable and for our good our sympathetic Emperor and British people will secure it for us. Let, us be loyal and truthful and our father will take care of us."

In the course of an able article in the *Indian Review*, Dr. Sir P. C. Chatterjee says: It (The Special Marriage Bill) may legalize inter-marriages with non-Hindus. This is quite possible and instances of such marriages in olden times are not altogether wanting. The historic instance of the Maurya Emperor Chandragupta having married a Greek Princess, the daughter of Selucus Nikator, and the alleged marraige of the daughter of Yezgird III, the last Sassanide King of Persia, with one of the rulers of Mewar mentioned in Rajput annals, are cases in point. Marriages of Rakshasha, Naga, and Ghandar women in the Kshatriyas are constantly spoken of in the Sanskrit epics and other religious books. Some of them belonged to other races than Aryas and some were non-Hindus. Marriages between Hindus and Buddhists were quite common in the days of Buddhist ascendancy. Even now the Princes and Nobles of Kathiawar have marriages with Muhammadan women, whose male issue frequently succeed to their fathers, estates. Some Nobles of Hyderabad have Muhammadan wives. All these people are orthodox Hindus in other respects and Hinduism has been very well studied in the strain of their inclusion in the ranks of its votaries. In Upper India, inter-marriages with Jains frequently take place."

Among the supporters of the Marriage Bill are such great men as the Hon'ble Sir Narayan Chandavarkar, Sir Protab Chandra Chatterjee, the Hon'ble Mr. Babu Bhupendranath Basu, the Hon'ble Mr. Gokuldas Parekh, the Hon'ble Pandit Motilal Nehru, Mr Satyandranath Tagore, the Hon'ble Mr. Babu Ganga Prasad Varma, Rai Bahadur Lala Baij Nath and ever so many more. Can the *Indu Prakash* call these gentlemen " men without stakes" ?

At a meeting of Hindu ladies held in the Southern India Brahma Samaj on the 26th August, it was resolved that a memorial should be sent to the Madras Government with a request that the Hon'ble Mr. B. N. Basu's Bill be brought into law.

The *Indian Messenger* quotes the following from Parasar, authorizing divorce :—" On receiving no tidings of a husband on his demise, on his turning ascetic under any one of these five calamities, it is canonical for women to take another husband."

Hon'ble Mr. Justice Sankaran Nair thus describes the method of making laws in ancient India. "In the old days each class or community made its own laws and administered justice among the members of its own class. The king had little to do with the internal organisation of a caste or a clan or its administration of law among its members. The Brahmin Pandit declared the mode of life and the laws designed to attain spiritual bliss. The community generally followed the Brahmin lawyer and their rank in the social scale depended upon their conformity in life and usages to the Brahmin Shastras. But it was left to the community to follow the whole or any portion of the law as declared by the Brahmin Pandits. There are instances of communities who follow usages in direct conflict with Brahmanical teachings. Where the Brahmin Pandits differed, the community made their choice. If again a section held views different from those of the majority, that section had merely to designate itself a different caste, and it obtained, *ipso facto*, legal sanction for its tenets."

A recent issue of the Government Gazette of Bombay announces that the examination for the office of Pleader of District and Subordinate Courts of the Bombay Presidency will be abolished on and after January 1913. No such examination will be held after the next examination in February 1912.

The Worshipful Founder-President of the Dev Samaj has written a letter to the Hon'ble the Law Member of the Viceroy's Council supporting the Marriage Bill.

We regret very much to record the death of His Highness the Nizam of Hyderabad. His Highness was a faithful ally of the British and had various good qualities which earned for him the respect of all classes and creeds.

Mr. V. S. Streenivasa Sastri of the Servants of India Society was not allowed to deliver certain lectures in the Mysore State.

In various important centres, in India, meetings were held and resolutions have been passed in favour of the Marriage Bill. A few opposition meetings have also been held but they do not deserve much attention. We hope that in the matter of the Marriage Bill the Government would not show any tender regard for orthodoxy.

We understand that a Bill for the registration of medical practitioners is to be introduced into the Bombay Legislative Council. The object of the Bill is to protect the public and the medical profession from irregularly qualified practitioners who have received training in Medical Science at unrecognized institutions and to afford a ready means of ascertaining whether any particular medical practitioner possesses certain scheduled qualifications. The Bill follows in general outline the English Act (21 and 22 Vic. E. 90), without, however, prohibiting in any way the recovery of charges by unregistered persons. While, therefore, it places no direct restriction upon the practice of Indian "Vaids" and "Hakims," it will improve the status of qualified medical men.

A correspondent points out in the *World and New Dispensation* how, in 1881, at the battle of Majuba Hill, Surgeon London, "whilst dressing the wounded, under a shower of bullets, was mortally wounded. But his immediate request to his assistant was: "I am dying, so do what you can for the other wounded." The words expressed the habitual spirit of his life. It is said that the brave man, propped up against the trunk of a tree, went on dressing men's wounds with his dying hands, until at last his sight failed so fast that he could do no more.

One Mr. George Robertson, a European, has recently been purified and admitted into the Arya Samaj.

From the *Indian Messenger* we learn that the number of civil suits filed in India during 1909-10 was 2,001,008, and the value of the suits to be Rs 43,43,70,836.

From the same paper we learn that there were only seven Reformatory Schools in the whole of British India during 1909-10 with 380 pupils admitted during the year.

The first Bengal lady to go to England was Srimati Rajkumari Bannerji, the first wife of Babu Sasipada Bannerji, our great Reformer.

We have been favored with a copy of the new Tamil Monthly, "பெண் கல்வி.," edited by Thayaramma. The object of the paper seems to be the amelioration of the condition of the Hindu women. The articles in the first issue are: 1. Coronation 2. "The Necessity of Female Education." 3. "Union," etc.,—all written by Hindu ladies. The magazine is interesting and useful. We wish it every success

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The last Conference of the World's Student Christian Federation was held at Constantinople this year in the large hall of the Robert College of the American Board. The Conference was attended by about 230 delegates from 33 different countries, who belonged to every great branch of the Wesleyan Church. The object of the Federation is to unite Student Christian Movements throughout the world and promote mutual relations among them; to collect information regarding the religious condition of the students of all lands, to lead students to become disciples of Jesus Christ.................,to deepen the spiritual life of students and to enlist students in the work of extending the Kingdom of Christ throughout the world.

So great progress has the effort to suppress opium traffic in China made, that it is anticipated that within two years the cultivation of the opium poppy will have been entirely stopped.

The French Parliament has under consideration a Bill for the prohibition of the sale of absynthe.

Following somewhat closely on the International Hygiene Exhibition in Dresden, will come the Fifteenth International, Congress on Hygiene and Demography to be held in Washington, D. C. September 23, 28, 1912. The official languages of the Congress will be English, French and German, but it is probable that nearly all the papers and discussions will be in English. Any person engaged in the study or practice of hygiene or demography may become a member of the Congress, entitled to participate in the proceedings and to receive a copy of the transactions on payment of the membership fee,—five dollars. It appears that a hundred thousand dollars at least are required to make the Congress a success. There will be nine sections :—Hygienic, Microbiology and Parasitology, etc.

A correspondent who knows Countess Amelia Bethlem, the Bahai missionary now in Bombay, writes thus of her: "The Countess is descended from Bethlem-Gabor, the greatest king of Hungary who flourished in the days of Attilla, Thus royal blood runs through her veins. She was married but three years when her husband died. She had a son who also died. Thus now she has no children, neither any brothers nor sisters nor are her parents alive. She is alone and dependent upon none but God. She has lived in America since nineteen years. Then she came across the Cause (Bahai Movement) since seven years, accepted it and has given up her wealth and title and is day and night trying to give the good good news to the people of the coming of the Expected One, the Promsied One. In her own words, before she became a Bahai, she was fond of eating well, drinking well, dressing well, and of her horses and carriages. But now she says we must give up our wealth because when we are rich, we do not remember God. Of course, that does not mean, give up all that we have and become a beggar. You may also note with pleasure that once in America she pleaded, with the permission of the Court, the cause of a poor youh who had committed theft as he was out o work and had to maintain an old mother. Also she has once released a criminal of her sex on a bail of Rs. 2,000. She is very simple and loving.

Elsewhere in this issue we publish the excellent Presidential address delivered by Mr. E. S. W. Senathi Raja, LL.B., at the Travancore Tamilian Conference, which was attended by a thousand representatives of all classes of Tamilians. The Travancore Tamilian Association that was thus formed is a very useful one. We wish similar Associations may be formed in all parts of the Presidency.

Acknowledgment

We tender our heartfelt thanks to the following gentlemen for sending us Donations and hope our other friends of the NEW REFORMER will come forward to help us:—

	RS.	A.	P.
Dr. Esblin Carpenter, Oxford	20	0	0
E. S. W. Senathi Raja, Esq., LL. B., Bar-at-Law ...	20	0	0
J. W. Sherer, Esq., Bath	5	0	0

TOPICS FROM PERIODICALS.

Thoughts for Students.

(*From the "Star of the East."*)

It is wisdom to seek spiritual understanding before we seek material possessions. Everything that is built upon material foundations will fall, but material built upon a spiritual foundation will stand for ever, Never tell anyone that you know much, but show knowledge in actions, actions are better than words.

Do not condemn anyone for weaknesses, as long as we have them within ourselves, but give everyone a chance.

Let us never judge others from the standpoint of ourselves.

We must never try to settle differences in the heat of passion, nor will a wise man deal with them in letter-writing.

Letters have often proven to be misviews that have undone much which has been done with good intention. People who are airing their fault-findings in correspondence are ignorant of the fact that they have never learnt to rise above their own folly.

Never answer mischievous letters, lest we sink down to the same plane with the ignorant writers. To ignore such is the best answer.

Let us never trouble ourselves about the affairs of others, and let us never ask questions about people, or things, which does not concern us.

A wise man always feels that there is more to learn, while a foolish man thinks he knows all.

Calmness in confusion and excitement acts like oil upon troubled waters.

In the deeds of others we find the mirrors of ourselves.

Love and tenderness is greater than possessions of much gold.

Never feel that it is charity to help our fellow men, it is only the payment of a debt. As long as man is spiritually asleep he thinks himself the greatest, but when awakened he will find he is but a child.

We must never try to humiliate others to satisfy our own pride; such show the depth of ignorance.

When we are in conversation with anybody, we must never speak while they are speaking; and when we sing while others sing, we must never let our voice rise above the rest; such is offensive to refinement.

The use of strong perfumes in public is sure to create suspicion in the minds of those who do not use it.

We must never act upon the first impulse, but let us be still until we can think calmly, and the results of our deeds we shall not need to regret.

A smiling face gives hope and trust to those who see it, whereas he who frowns creates anger.

Give of your best to your fellow-man, and better will be given to you.

Be ready to serve wherever the opportunity presents itself, as it is far greater to serve than to be served.

We must not tell people of an undertaking until it is completed.

We should not tell our little secrets to others, as to give our confidences to our friends is to add to their burdens, and if the confidence is given away we mus not blame those to whom we gave them.

Strength received from the truth is strength for ever.

If we wish to convert our own to our way of thinking, we must say as little as possible and act out what we wish them to know.

Never be troubled when the world speak ill of you; if it was not afraid of you there would be no attention paid to you at all.

Let us lay our burdens before God in silence and then work, and wait patiently and in full trust and we will not be disappointed.

Seeing the Best in Others

(*From the* "*Success Magazine*")

IT is unfortunate for a child to be reared in an atmosphere of pessimism, of an unnatural lack of confidence in one's fellows, an atmosphere of doubt, of suspicion. Belief in men and a desire to see the good side of people rather than the bad, is splendid capital with which to start out in life. When we see only the man that God made, refuse to see the burlesque man which unfortunate training, wrong thinking, mistakes and sin have made, we help to bring out whatever is noblest in our fellow-man as well as in ourselves.

What we see in others is a pretty good indication of what predominates in ourselves. If we are inclined to see crookedness, perverseness, dishonesty, malice and envy in our neighbours, it indicates that these very qualities are too prominent in ourselves. Others are mirrors in which we see ourselves. Beware of what you see in others. It is a tell-tale of what is in yourself. Look out for the person who is always condemning others, finding flaws, seeing the ugly, bad side. He is a dangerous man.

Don't allow yourself to be a cynic, a disapprover; don't go about with a microscope looking for other people's faults and failings. Learn to believe in people, to see the good in them.

We have a peculiar love and admiration for some people because they find good in us, they see the possibilities which others do not see. We love them because they do not see the bad, the ugly, the crooked in us

I know a woman who has a genius for bringing out the best in others because she refuses to see anything but the good. In spite of the fact that she takes comparatively little pains in selecting her servants, she always has good ones and rarely has trouble with them. She has often taken those who have been discharged time and time again from other families, and has made good servants of them.

The secret of her success is that she does not treat them as most people do—as hirelings or inferiors—but with great kindness and consideration. She has patience with their weaknesses and failings, and by her treatment so wins their ove and confidence that they try their best to please her. Although she never locks her jewellery, money, or any other valuables from them, a servant rarely takes anything from her. She makes them understand that she trusts them, believes in them, relies upon their honour to deal as fairly with her as she does with them. It is really wonderful what she brings out of them by the Golden Rule—her philosophy. Yet it is perfectly natural and scientific. We do not misuse or take advantage of the friends who believe in us and see in us possibilities which others do not see.

Scolding, fault-finding, domineering, over-bearing methods bring the worst out of employees as the opposite methods bring out the best. Suspicion brings out suspicion; prejudice, prejudice; kindness, kindness.

Many men are always looking for the weak points in their employees; looking for some ugly thing, some unfortunate fault or habit. They are suspicious of them, taking it for granted that everybody who works for them, would "do" them if they had a chance; would shirk and slight their work when out of their ight. The result is that these people always have trouble with their help.

Watched employees, those who are always suspected, will never give our their best. As a rule, you call out of employees the qualities which you recognise in them. They will reflect to you your own mental attitude toward them. They will give you back just about what you give them or expect to them. What you see in them they will come pretty near giving you. If you see good, they will give you their best. If you see the worst, they will give it to you in corresponding service.

A wrong mental attitude toward others, seeing the bad in them instead of the good, not only calls the same qualities out of these people but seriously injures ourselves. The habit of looking for the bad in others, of seeing only their failings and weaknesses, produces a habit of mind which is fatal to growth, to character-building.

A Deeper Insight

BY

EDNA SMITH-DERAN, Kalamazoo, Mich.

(*From "Reason"*.)

I had grown weary with my day's work and leaned back to rest. Perchance the rainy day had overshadowed my usual optimistic spirit, for I remember that I audibly exclaimed to myself—for there was none other in the room - these words: "After all what is the use of this endless struggle, this ceaseless effort to be, rather than to exist? Life is but a passing dream. Even those who pretend to be the purest Christians are not so, for they condemn each other. They blind their eyes to the good lest the praise deserved by others will detract from their own selfish selves." And as I finished my soliloquy I heard a voice saying: Art thou less selfish than they?" and I looked around but could see nothing Then I replied: "Nay, but I have made no profession, no pretentions, so I am not a hypocrite at least." Then the voice spoke again. "Hast thou not declared in thine own heart that thou wouldst be all that thou couldst, all that is possible to be? The greatest hypocrisy is when self tries to deceive self. Dost thou falter in thine own effort? Art thou weary of the path?" "Nay," I replied, "I falter not, but I take a retrospective view that I may the more appreciate my progress. I look and see my companions, and they are faithless." Then I paused to listen. "Thou also failest, for thou givest pity to the unawakened who are living wholly in the material world, and in thine own heart condemnest those who are alive to the truth and endeavouring to live according to spiritual truths. Remember the divine in each one is clothed in a material form and meets with apparent temptations. But when thou dost pause in thy progress to condemn their manner of unfoldment and neglect thine own, thou dost but add to the bulk that is barring the progress of the whole world. If their condemnation of others seems a sin to thee, then greater is thy sin in committing that same fault." And while the voice was speaking, I saw the form of an angel, nay, it seemed the face of Jesus was before me, And He said: "Dost thou love Me?" and I replied "I do." Then His form began to fade, but I heard Him say: "Condemn no one, Harbour no envy. Love thy neighbours. Give, and it shall be given unto you. Banish all sorrow. My peace I give unto you now and alway. " And He disappeared from my sight leaving me in silent meditation.

" Condemn no one." When we place the scarlet letter of condemnation on the reputation of others, should we not also put the symbol on our own guilty breasts and heed the warning? We (who have the spiritual perception of true eternal progress) should have all tolerance for the seeming faults of others. If we have truly awakened to the consciousness that there is a divinity in and through all we should see no faults for the purpose of condemnation. When we declare we are right and insist that our views alone are correct, we but limit the progress of our advancement; because we are endeavouring to limit the divine power to ourselves, instead of realizing that it exists in all.

The father of the prodigal son knew that the experience of wandering would have a beneficial effect in the end, and he did not condemn the boy as he took his seemingly unwise course. Christ did not condemn the woman at the well, but seeing the spark of divinity within, said : " Go and sin no more. " The faults we see are but a part of the process of spiritual development. We must know that no sin can kill, but that it delays the progress of that soul until it learns the mission of temptations.

Too often we see but a sinner in the carpenter's son, as did the people in the years long gone. But three wise men saw more ; they saw what they were seeking—the Christ within the carpenter's son. This trinity of wise men has multiplied, and to-day there are many who are claiming the deeper insight.

When we, by self-study and ego-examination, come more thoroughly initiated into this sacred order of divine recognition, the exterior, temporal faults will be completely hidden by the real within of each soul. Until we do recognize self-divinity, the spiritual man will be hidden from ordinary inspection by the garb and guise of the physical man.

" Give, and it shall be given unto you. To him who is unconscious of the divine, unchangeable laws of progression, to the one gho is burdened by sin and laden with sorrow not realizing that whatever is has been allowed by God whom the Bible says is Love, to such a one an extending hand, lifting up and leading on, comes like an angel's song to a music-loving heart. To such a one who is floundering around in the mire of his own materiality, an encouraging word directing and lovingly showing how to advance is as the voice of Jesus, who said : " Even as ye have done it unto the least of these."

Out of the boundless, measureless love that has been recognized as a part of your very being, give to those who are hungering and thirsting for truth. Love is soul radiance, and life is recognition and expansion of this thing called love; when we are tumbling through a weary world not knowing which way to go, only feeling we must turn somewhere, somehow, it is human help we want; or rather divine help through human mediumship. And it is this divine-human forgiveness and sympathy which we desire when we have made a mistake. It is this that our hearts crave for inspiration to nobler heights. And why? Because beneath this seeming materialism, within these human emanations, does exist the divine. In the acceptance of human love do we sometimes find insight to love divine. Human brotherhood brings Christ-realization. Then let us remember that to a certain extent we are our brother's keeper, even though that brother be our greatest enemy.

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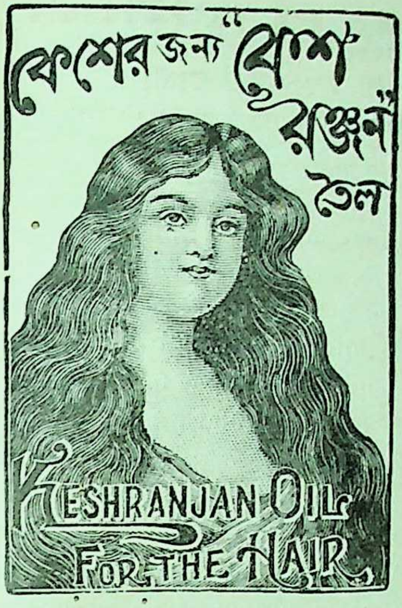

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Our fatal shadows that walk by us still—

Beaumont and Fl

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THE NEW REFORMER

Vol. V.] NOVEMBER, 1911 [No. 8

Non-Brahmins and Social Reform

BY

THE EDITOR

When the Aryans entered India they met with opposition from the aboriginal inhabitants of the country. Those of the natives who submitted peacefully to their rule were denominated "Sudras", serfs, in contradistinction to the "Aryans", nobles. The term "Sudra" was afterwards applied by the Aryans to the people they gradually conquered. Owing to the constant incursions of the natives and a desire for extension, it became necessary for the Aryans to set up a large number of their community to defend them. These became the Kshatriyas. Members of other professions and handicrafts became the Vaisyas. Contemporaneously with these arose the Brahmin class to assume the most awful prerogatives and exercise the most tyrannical powers. Examples might be given to shew how the Aryans in the Vedic and Epic periods incorporated non-Aryan tribes and engrafted them within their own classes, according to their profession, of priests, warriors, traders, etc. These four Varnas were based on their qualifications and actions, and not on birth. In former times one could by his own actions ascend or descend in the scale of Varnas. We have the authority of Manu for this statement. There were then no restrictions as to interdining and intermarriage. Sudras like Vidura and Dharmabyadha were learned in the Vedas. Coming down to Bhagavadgita, we find caste recommended according to *guna*, quality, and *karma*, duty; but it nowhere says that caste is hereditary. The tenth *mandala* of the *Rigveda* is now with great pride stated as an authority for caste distinctions. If that *mandala* was not a later addition, there is no other explanation for the non-existence of caste in the earlier Vedic period. As time passed on, these classes hardened themselves into castes with all the restrictions that now characterize it. These caste distinctions existed only in the land the Aryans conquered. According to the Laws of Manu, Arya land extended over the whole of Northern India. A passage in *Baudhayana* (about 600 B.C.) calls the country between the Jamna and the Ganges to be the Arya land. Whatever might be the portions of land the Aryans conquered in Northern India, they never conquered the South where the Dravidians, the ancestors of the people who now speak Tamil, Telugu, Malayalam, and Canarese, etc., lived. These Dravidians were a civilized people and had their own gods, literature, religion, institutions, customs and manners. The Aryans came into contact with them as pilgrims or adventurers and not as conquerors. Hence the term "Sudra", as applied to the people of South India, has no meaning. It is something like calling the Muhammadans and Europeans as "Sudras". The leading Dravidian classes of South India have always been gifted with larger material possessions than the Brahmins and they could therefore never have been the "serfs" of the Brahmins to be designated as "Sudras". The only people left are the so-called "Pariahs" who now correspond to the Sudras of the North. Even with regard to these people authorities are being cited to show that they were once kings and that they were so far depressed after their adoption of Buddhism as their religion.

But the higher civilization and superior knowledge of the Aryan Brahmins who came into peaceful contact with them did much. Besides these, the Brahmins claimed to be the intermediaries between God and men, and they were the possessors of sorcery, witchcrafts, charms and all the dreadful occult sciences. Armed with these dreadful weapons, the Aryan Brahmins succeeded in making the Dravidians accept their religion, usages and customs. Able Tamil scholars have, by their investigations, thrown much light on this question of the Dravidians. Mr. E. S. W. Senathi Raja, LL.B., Barrister-at-law, points out in his "Glympses of the Ancient Dravidians" that before *Agastiyam* and *Tholkappiam* were composed, there existed in Tamil a literature on *porul* which was purely of Dravidian origin. This *Porul* was divided into two parts, viz., *Aga-porul* and *Pura-porul*. The first part of *Aga-porul*, which treats of Dravidian society, contains no reference to caste. He points out how the people were then divided as follows:—

1. *Maruta-Makkal* or agricultural tribes. 2. *Kurinchi-Makkal* or semi-agricultural trilbes. 3. *Mullai-Makkal* or pastoral tribes. 4. *Neidal-Makkal* or fishing tribes. 5. *Palai-Makkal* or hunting tribes. The people occupying these tracts were, respectively, called *Ulavar, Kuravar, Idayar, Paravar,* and *Maravar.*

In his work on "Tamils Eighteen-Hundred Years Ago", Mr. V. Kanagasabai points out that in the earliest Tamil grammar extant, which was composed by a Brahmin, Tholkappiar, in the first or second century B.C., frequent allusions are made to the *Arivar* or sages. But in the chapter in which he describes the classes of society the author omits all mention of the *Arivar* and places the Brahmins who wear the sacred thread as belonging to the first class. The kings are placed in the second class. No mention is made of warriors. It must here be noted that the Pandian, Chola and Chera kings existed long before the Aryans came into contact with the Dravidians, as even *Ramayana* makes mention of it, and other foreign authorities can be quoted. The traders belonged to the third class. The Vellalahs formed the fourth. The grammarian does not say that any of these four classes wore the sacred thread.

Pura-Porul Vemba Malai, a later work than the *Tholkappiam* follows the divisions of society already set forth in the *Tholkappiam*. Chapter VIII of the work contains thirty-four verses and indicates the course of conduct which entitles any one, of any caste or class, to the praise of his fellow-men. We have here the four castes. Arasar, Antanar or Parpar, Vanikan or Vaisikan and Vellalahs. It is also pointed out that the term "Sudra" is not applied to any of the four classes or castes in these two ancient Tamil works or in any other.

Mr. T. Ponnambalam Pillay, says elsewhere: "From what has fallen from Kapilar, a poet of the last academy at Madura, it seems that caste system was subsequently introduced. Addressing the Aryans in the famous *Agaval*, he bitterly complains of it, and says: 'நாற்கு ஜாதி யிந்நாட்டில் நீர நாட்டினீர்'.": which in English is, 'you established the system of four castes in this country'. From all these and many more authorities we could see that the Dravidians had no caste system, and that it was subsequently introduced by the Brahmins into their society.

After so many centuries of contact between the Brahmins and Dravidians, the Aryan four-fold system of caste has not even now been clearly established in South India. The non-Brahmin castes only know their caste names, like Vannan, Shannan, Chetty, Naidu, etc., founded on the professions they followed. Whenever the terms 'Kshatriya' 'and Vaisya' are applied to any class, they are subjected to a good deal of objection. Each wants to be placed among the higher castes.

Several of the non-Brahmin castes have not even up to date accepted the Brahmin usages. Widow re-marriages are freely celebrated among the Vanniyans or Pallis, Gadabas of Vazagapatam, Holyas of South Canara, Kannadians of Chingleput District, Kusavans, Vokkliars, Maravans, etc. In some castes, divorce and re-marriage are permissible by mutual agreement on one party paying to the other the expenses of the latter's original marriage called the *Parisam.* In none of the non-Brahmin castes is infant marriage compulsory. In spite of Brahmin influence, the non-Brahmins generally marry their girls only after they attain their age. The only exception to this is the Komati caste and a few others which try to become superior by imitating Brahmin usages and customs.

As for foreign travel there is ample proof that the ancient Tamil kingdoms of Chera, Chola and Pandya carried on maritime commerce with foreign nations like the Phœnicians as early as 1000 B. C. Even to-day the non-Brahmin castes find no great objection to sea-voyages. Many of them freely perform it with impunity.

The Lingayets, whose religion purports to be the primitive faith, deny the supremacy of the Brahmins, and have, according to the founder of their religion, no caste. They say that there is no need for sacrifices, penances, pilgrimages and fasts. There are also others, like the Kammalans, who have protested from time immemorial against the supremacy of the Brahmins.

The fact that several of these non-Brahmin castes have not adopted some of the Brahmin usages and customs, even after so many centuries of contact with them, can only go to shew that they had no such social evils in their previous history also.

In ancient times, as even now, the adoption of Brahmin customs and usages was thought to confer superiority over those who do not. That is the reason how the Brahmins were able to impose their usages and customs upon the Dravidians. Even now the Lingayets, who have no caste, pretend to observe it to avoid being called inferior. The Komatis are the greatest sinners in this respect. It will simply be suprising, if the truth is told, that even the Indian Christians observe caste in some places in order that they may not be thought low. Such is the power of caste! It is therefore no wonder that the Aryans succeeded in imposing their customs and usages in times gone by.

The anteduvian stupidity of the Dravidians, in believing that these social evils of the Brahmins they have adopted were those dictated by God himself for their eternal social slavery and degredation, finds no parallel in any other country. The truth is, as Mr. Justice Ranade said: "They are the work of human hands, concessions made to weakness, abuses substituted for the old healthier regulations. They were advisedly made by men whose names are not known to ancient history. They are innovations for which no sanction can be pleaded." When the time comes for the people to understand this truth, fifty millions of the Dravidians will be set free from the the social evils which a selfish priest-craft imposed upon them by systematically keeping them in ignorance and superstition, and have, as was inevitable, themselves become the dupes of the very evils they attempted to perpetuate.

Where are the Proofs of God's Love to us?

BY

Rev. CHARLES VOYSEY, B. A., London

WE are so constituted that love for any other being than ourselves cannot be forced, cannot be wrested from us by any commandment, still less extorted from us by bribes or threats. Love, to be real love, must be "the offering of a free heart". And love to God is under the same law as love to our fellow-men. It is pre-eminently free and spontaneous or it is not love at all. God Himself has given to us in the relations of parents and children sufficient understanding and experience of love to enable us to be quite sure of what He means by love to Himself, filial love, the love of a true child for a true Father; to be quite sure that He does not expect or wish us to love Him without the best reasons for loving Him, reasons based entirely upon some true knowledge of what He is, a knowledge of His rightful claims upon our love, a knowledge also that nothing less than our love will ever satisfy His tender yearning heart.

Some—and I fear I must say very many—even of the good and respectable and professedly religious, live without any deep or real love to God, have not begun to think about it seriously, have not examined themselves or searched their hearts with any great anxiety as to whether they love God or not. They are content with reverence and the performance of duty; they are even submissive to His discipline and chastisements in a sort of passive consciousness that there is no use in rebelling against His providential control; they will speak complacently of His inscrutable dealings with themselves and the world around them; but they will be destitute of all that joyful, glorious delight in His ways and in Himself, which can only be found in a heart overflowing with real love. Some few others I know, who, intensely desirous of becoming truly religious, are yet unable to attain even the first awakenings of love to God. They listen with wonder and thirst to the outpourings of this sacred emotion, only the more and more sad that they cannot share in it, cannot enter into that atmosphere of holy joy which their reason tells them is the only condition in which the true life of the soul is possible. They see beyond them, beyond the impenetrable barriers which shut them in, gleams of light which they cannot enjoy, a happiness forbidden to such as they are through lack of faith or insight. They listen to our songs of joy and praise and adoration—not unmoved—but with a weight of depression on their hearts that they cannot rise into that blissful region of peace and love.

Now, it is for these souls that I have been not only praying but working all my life since manhood, with what success or failure God only knows. I have tried hard because I longed earnestly to see my brethren and sisters loving God with all their hearts not only that they may thus enter into the fulness of joy, but may be made more earnest to do His blessed will, more strong to resist evil, more diligent and fervent in spreading the knowledge of God, and in winning others to come and love Him, and to put their trust under the shelter of His wings. In my remarks on the knowledge of God I laid the foundations for the love of God; but I felt how little had been said compared with what there is still to say by way of appeal to all who have in them a human heart, capable of understanding the claims which the Loving God has upon every soul that He has begotten. Would to God I had the power to sing in loveliest poetry what I fain would say! I can but speak the plainest prose. Thank God! I base my appeal only on solid facts, on God's own works, on God's own manifest dealings which no one ever even wishes to dispute. And, at the utmost, I cannot expect to do more than to give the reasons why we ought to love God. Each man's own heart can alone be turned and won by the sight of God's love to him, by realizing those facts which, though not denied nor doubted, have never properly laid hold of him.

Let us look at the development of the average man or woman. As soon as a child can learn anything he discovers that his father and mother love him, that to their constant love he owes everything, his life, safety, sustenance, shelter, clothing, education, training, and all the comforts and enjoyments which are his daily portion.

It would seem to any reasonable mind that his parents were designed or endowed with high faculties on purpose to protect and benefit him. He knows he owes everything to them, but he knows also that they did not make themselves at all, any more than he made himself; that they did not endow themselves with a single faculty which was essential to their taking proper care of him and making his life useful and enjoyable. Who is it then that is to be thanked for this most wonderful provision for the safety and welfare of himself in helpless infancy and childhood? To ask the question is to answer it. Common sense tells him that God, the Creator and Ruler of the world, had, in wise and loving forethought, pre-arranged and provided for him long before he was born, and furnished everything that would be necessary for his bodily protection. Hence he infers that because his parents could not, or would not, have taken such pains to keep him alive and well and happy unless they had loved him, therefore the God who provided and qualified his parents to guard and preserve him must love him. God may love him more; but He cannot love him less than they. This, you can see, is a very simple fact, but it is amazing how seldom it is noticed, and how few children are taught it as the first lesson of any value in religion and morals. The mere natural way in which children are born abjectly helpless and yet provided for before-hand with capable and devoted guardians and keepers not only proves the existence and activity of a Mind consciously purposing and carrying out the purpose independently of the agents themselves, but it also reveals the loving Heart which foresaw all that was wanted and out of sheer love for the babe itself made all the needful provision. It is true that only love can beget love. The child would never love its parents unless they first loved it. So it is likewise true, we can never love God unless God first loves us and until we know it. It is therefore obvious that every average man or woman is face to face with the fact that God definitely loves him or her as if there were no one else to love. There is a personal tie between God and each soul which cannot be broken. His love is brought home to every one of us who have been the children of loving parents. Do not remind me of the horrible facts, which are exceptions to the rule, of dreadful, unspeakable fathers and even mothers who do not love their children, but, in spite of the noble faculties wherewith God had endowed them, deliberately debased themselves below the level of the beasts and sacrificed their offspring for the sake of sordid selfishness and the infamous allurements of unwholesome pleasure. These aberrations from the normal can be explained, but not now. They need not detract for one moment from the proofs that God loves us, each one singly; because, where the proofs through parental love are wanting, there are abundant proofs besides which are quite as strong and convincing.

Let us take again the case of any average human being who is sane and sensible. What are the faculties most needed in a world like ours to enable us to enjoy and to confer the highest and truest welfare? Without the slightest fear of contradiction I can declare that the faculties most needed for this purpose are intelligence, conscientiousness, i.e., sense of duty, and a loving heart. We must at least have common sense. We must at least have a sense of right and wrong and a voice within telling us that we ought to do right and to be right without fear of punishment or hope of reward. And to enjoy welfare as well as to confer it we must have within us the power to love in order to make our duties a pleasure to us, since whatever we do for love we enjoy doing: we must have love in order to make all sacrifice of self and self-will a real delight to us; and so love is given to make us (if we will) perennially happy. We are never so happy as when we are loving and doing something for love, giving up something for love; and we must have love in order to *confer welfare* on all around us, to make everybody the happier by our love and service, for we can give nothing so precious, so full of blessing as our love. So that if we all loved one another, no wrong would ever be done, all our duties would be joyfully fulfilled; we should all trust one another and be trustworthy, and we should all be perfectly happy all our lives.

(To be continued.)

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The Living Temple: Its Fourfold Nature

BY

Mr. J. TODD FERRIER,

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WE here consider a subject full of profound meaning for us all. To the archæologist the study of the Earthy Temples is full of interest; to the mere physiologist the human body as a physical organism is engrossing; but no study should be so engrossing, educative, uplifting and illumining as the study of Man written with a Capital, i.e., *the real man behind the mere form.* Man is studied much as a physical being, a creature of these outer planes whose wants are manifold and ever changing. He is viewed along those planes as the highest product of the physical evolutionary process, as an intelligent, highly conscious, deep-feeling animal. He is likewise studied in his mental life as a being with a mind capable of being greatly educated; and along the mental or lower mind spheres is he viewed as the outcome of the effects of the evolution of civilization, and to-day looked upon as the fruit of the long ages of gradual mental unfoldment crowned by the Western Civilization. Then he is also viewed as a religious creature, one who has feelings of devotion and who seeks from time to time to express them in the worship of the Supreme Being from whom he comes to feel within himself he has derived his life. But his religious feeling is looked upon very largely as the result of his mental unfoldment, and the awe with which his mind is filled when he looks out upon the mysteries of his own life, the world in which he lives, and the Celestial systems by which he is surrounded. And through thus viewing him, all the sacred Temples he has built, and the yet more sacred Symbols with which he has adorned them, are considered to be the embodiment of the ideas and aspirations generated in him as th result of his mental unfoldment and the sense of awe which has come over him as he looked out upon life, the World, and the Starry Hosts.

But how comparatively few turn aside from the tracks followed by science, pursued by history along the outermost spheres, and the ecclesiastical expressions of his religious feeling, to seek for the meaning of all these things within the system of his own life as a spiritual being! How few regard him in himself as the cause of these outward physical and historical phenomena! And how very few regard the religious feeling as the expression of his original and true life, and all the Temples he has built and the symbols put within them as his endeavour not only to express those feelings, but also, and much more so, his effort to regain the possession of a conscious life he once knew long ages ago!

Yet it is this latter view of him which is the true one, the view which explains all the others, that which lifts him high above the planes of mere matter, above the kingdom of the intellect or lower mind, far beyond all mere ecclesiasticism, to the spiritual planes, and even to kingdom of the Gods. And looking at him from that standpoint we shall behold him as a most wonderful Temple in himself, fourfold in nature, and Divine in the powers of his innermost life.

WHAT IS A TEMPLE?

Let us first of all ask ourselves what a Temple is. For what does it stand? What is the dominant thought lying behind it? Is it only a work of art as to structure and a religious centre as to purpose? Does it find its full interpretation as a House wherein the Soul may find that solace and help which anything in the outward life fails to impart? Are there not meanings in the outward structure whose interpretation cannot be found until the kingdom of the Soul is reached and the Soul's history known? Is there not a significance in the outward form and the inward symbol whose fulfilment can be accomplished only through the Soul again realizing that which in the Temple and Symbols it has sought to express?

A Temple, whether Eastern or Western, Ancient or Modern, *is the expression of things which the Soul feels*, great spiritual verities which once it knew, the effort on the part of the Soul to regain possession, as an inheritance, of all that it knew, and to express once more its true spiritual life and Divine service from which it went away. All the symbols representing the Divine Presence within the Temples are signs of its own glorious past. The symbols which speak to it of the burden of sacrifice, as do the ancient Altars and the more modern use of the Cross, bespeak its own beautiful devotion and service, and, later, its tragic experiences when it lost the inner consciousness of the Divine Presence: the symbols which express the thought of repentance and new endeavour—these are the perpetual testimony to the fact that it was once in a different state of spiritual experience in which the cause of sorrow was absent, and that it is most anxious once more to regain that purer state.

The forms of the Temples in the various ages are full of significance, expressing, as they do, the manifold experiences through which the Soul has passed, testifying to its inherent knowledge of the Divine and Divine things, showing the various stages of its own evolution upon the spiritual planes prior to those ages in which it became as the Divine in its ministry upon the planes of this Planet unto the Planet's children--a time in its history long antecedent to the sad and sorrowful experiences which overtook it as it ministered upon this world. Whether we take the early historic Temples of Egypt, the Tabernacles and Temples of the Jews, the wonderful architectural embodiments of the Greek, the massive piles of the Roman, or the less majestic, though in many instances equally beautiful, structures of the West—Gothic, Norman and Anglo-Saxon—we may find in all of them expressions not only of the past history of the Soul, but also of the state in which the Soul was when it again essayed to express its inmost feelings by means of these Temples and their symbols. In the remarkable Pyramid of Gizeh; the great Temple of Thebes; the oblong temporary Tabernacle in the Wilderness of Sinai; the Square Temple of Solomon with its innermost cube Sanctuary; the stately modelled and beautifully decorated Temples of Corinth and Athens; the similar Sanctuaries, though expressing less delicacy but more power, of Rome; the beautiful minaretted Mosques of a more modern East; the exquisite traceries and arches of the Gothic, and the cruciformed Sanctuaries of the West; we may find the profoundest thoughts expressed. For the Pyramid, as it originally was, represented the Divine; the oblong, square, rotundate, columned, spiralled and cruciform Sanctuaries represented the history of the Soul. From the Pyramidic state, when the Soul was clothed with the Light of the Divine and contained the Divine Wisdom within itself, to the spiral and cruciform states which speak of the Soul's aspirations and Cross, we may trace, nay, we may in remarkable light behold, the history of the Soul.

MAN BY NATURE IS A TEMPLE

The Sanctuary has come to be regarded as the place where the Soul specially meets with the Divine. In more ancient days, and even in days not so far removed from us, the Temple was regarded as the earthly dwelling House of the Divine. And, as we shall presently see, some parts were considered to be more sacred than other parts for this reason. This manifestation of the consciousness in man of something inexpressible takes us back to the origin of the Soul and leads us to speak of its constituent elements. As we have indicated, Man is not a physical creature but a spiritual being in his origin. He had his beginning upon purely spiritual planes, and not as Science has supposed. From the very first he was a spiritual entity. He was built up out of pure spiritual substances untold ages prior to the descent of the Planet into the conditions which brought about what is now known by Science as the physical kingdoms. And from the very commencement of his evolution, which was always meant to be spiritual only, he was a Temple. At first his life was simple. It was onefold, so to speak, in order to express how simple it was. But even then the Divine Presence was within it potentially. It was not simple in its structure, but only in its powers of functioning. It was always a conscious being upon the spiritual planes, though its consciousness was what we might express by the term onefold: that word expresses its limitations, just like a child-consciousness. And then, as it performed its evolution upon the spiritual planes, it gradually unfolded more and more in its consciousness, rising up into the kingdoms of experience and life expressed by the terms twofold, threefold, and fourfold consciousness, passing through all the spheres upon these kingdoms, gaining strength through experience until the fourfold consciousness had been fully attained in which the realization of the Divine within itself became its inheritance. That high state was only attained, however, after untold ages of beautiful unfoldment before the Divine Love, first in the then wonderful elemental kingdoms which were all pure and beautiful in their substances and magnetic conditions, passing up through the Vegetable Kingdom where it functioned in order to acquire the knowledge which that beautiful kingdom had to impart of form and colour (a kingdom whose wonders then exceeded those attributed to it to-day), then through the still more wonderful creature kingdom as it then was, free from evil, antagonism and strife, until the Human Kingdom was reached and all its spheres or orders of experience were passed through and it had attained the power to function upon the Angelic Heavens, then the Celestial Heavens, and then the Divine kingdom as Human-Angel-Soul, Son of God, and the Divine Man respectively.

Form and Reformer.

BY

Mr. H. S. Le Valley, U. S. A.

Our little hut is a wedge in the sea,
Right close to the gardens of God,
Where silver streams run, that laugh in the sun,
And fresh is the green of the sod.
Apples that hang o'er walls of delight
Fall oft at our feet of the day,
The colour of gold; as sages have told,
To eat and enjoy is to pay.

The pilgrims that wind their course down the road,
Linger long at hut 'tween the seas,
While sun up above sends down streamers of love
That mellows the hum of the bees.
Now Adam's old Tree of Evil and Good
Is aslant far back in the rear,
Windfalls are there, former food of the pair,
The price of those apples is dear.

The 'lovely and lame' refreshed by the fruit,
Continue their way up the slope,
'Tis of peace, not of strife, this tree of life
Gives to the children of hope.
Tho in gardens of God Adam and Eve,
There made, in the trees, a mistake,
You, too, have a tree, that grows true and free,
Be sure and of that one partake.

In the gardens of God both of the trees
In substance of all have their birth,
In same salts of the soil, roots find their coil,
Trunks reaching to heaven from earth.
One tree is behind, the other before,
Both kissed by dew and the sun;
Race is granted its choice, by the Great Voice,
God's nadir and zenith are one.

To Have God

BY

Mr. HEMENDRANATH SINHA, B.A

(*Continued from our last Number*)

The Kathopanishada, Chap. II, verse 15, and the Gita, Chap. VIII, verse 11, have it:—

"Jadichhanto Bromhocharyam charant." "To have Whom is to practise chastity",—of mind and body.

The Mundaka Upanishada has it,—

"Branabo dhanooh saro jhyatma Bromho tallakshyam uchchatay.
A-pramattyena beddbabbyam sarabattanmayo-bhabet", 2-2-4.

The *Pranaba*, iii, is the bow,—the soul is the arrow,—Bromha, God, is the aim. He must be shot with mind unruffled and going into him, like an arrow into the game!

And again, in the next verse,—" Tameybaika janatha atmaram anya bacho bemoon chathamritasawaisa setoo"—Know Him, the soul and give up all other talk and attain to Him who is the channel to immortality.

Mark the words,—"Leave all other talk"—and the direction,—"shoot God with an unruffled mind and a singleness of purpose."

You cannot have God into the bargain, while you seek the good things of this world. Nay, one must give up all things else,—all other pursuits if one wants God, and God alone.

It is a different thing altogether to think of God occasionally, to talk of God and discourse about Him, while we pursue our other avocations, and then "put the flattering unction to our souls" and think that we have God. Our self-conceit and stupidity often blur our vision of God, as well as of our true selves. Hence we often miss God, when we are fitted in every other way and qualify ourselves for this supreme of all possessions.

I know it is not given to every one of us to have God, though we must have Him, some time or other, in the Eternity. But we have to regret when we miss God, as we miss a game at the point of our arrow or rifle, in a moment of watchlessness,—in the fickleness of mind, wrought by pride and prejudice. Hence Jesus said: "Watch and pray," lest ye fall into temptation and miss Him.

To have God is to aim at him with the singleness of purpose of the wrestler,—to have at Him and send Him to the ground, that is why the Mundaka Upanishad has it in Chap. III, part ii, verse 4.—

"Nâyamatma bala haeneyha labhyo"—this Spirit, God, is not had by the weak and powerless. Our mind and soul must be strong. Our spiritual exercises must be vigorous,—our aim single,—and efforts persistent, whole-souled, and then, and then alone, can we have God.

God is never had by saucy fellows. It is only the serious, dogged, persistent that can make a goal of God. That is what Jesus meant by saying: "Having laid thy hand on the plough, do not look back. The Kingdom of Heaven is not for those who look back."

To have God is to be conscious of Him, for He is the Unseen,—just as you must be conscious of an unseen back balance left by your father before you can have it. The very consciousness of possession breeds joy, power, and nobility. If you have millions in the house but know it not, what profiteth it? In the same way, "What profiteth it", said Jesus, "if you gain the whole world and lose your soul", by losing consciousness of God being within you.

"The Kingdom of Heaven is within you", said Jesus, and "We live and move and have our being in Him." Do you know why?

Because God is Life and Life is God. There is no other God, There is no other Life. God being within you, how can His kingdom be elsewhere? His is not a material kingdom. His kingdom is the Soul he rules. If you allow your soul to be ruled by him, you not only establish his kingdom within you, but benefit by it in all the concerns of your life, for He is the Unfailing Bank of Life from which we and all draw the waters of life. When we become conscious of Him within us, we feel a joy and a power ineffable.

It is only when we know God that we feel His Infinite Power, surging within this little well of human life. It is only when we know him that we can have Him, for knowing and having are the same thing when it concerns him.

To know him, we must not only think of Him, in every breath of heaven, but feel Him, smell Him in every flowerbud, taste Him in every sweet thing, and breathe Him with every breath, for our God is the very breath of life.

Epictetus said,— "Think of God oftener than you breathe. Let the discourse of God be renewed oftener than your meals." Yes. He is our "meat and drink, both by day and by night", as David has sung.

It is only when the heart "panteth after Him as the hart panteth after the waterbrook" that we have Him.

The Moslem poet Jelauddin Rumi has sung,—

"Harkest thou! what the flute complains? It complains of separation." Musnavi. When the heart moans constantly like the breeze moaning through rents in the bamboo reeds,—when we find no joy in the things of the flesh, in the things of the world,—in our possessions, wife, children and friends, but long for Him, and desire Him alone, it is then that He comes to us and rewards our patience and perseverance with His kiss that prints immortality on our souls and lives, and sets us free for ever from the bondage of the flesh.

I sigh as I think of "the ills that flesh is heir to", of the infinite trials and tribulations of this life,—of our sighs and tears, and ask,—"When shall I have God and stand before Him?"

"Will this chronic fever of life end in vain and in misery alone without our having God? Will it end only in learned ravings about Him, as a result of brains heated by imagination and the thirst for pleasures?"

No, no. The Father cannot stand aside for ever, when the Prodigal Son returns, and repents, and cries for the Father. No, no, the Mother cannot keep away cruelly and long when the infant "cries in the night, and cries for the light, with no other language but a cry". And therefore Jesus said: "Ask and ye shall be given, seek and ye shall find, knock and it shall be opened unto you." *Math.*

Come He must and take us upon His knees and infinitely bless us with His love, for had not love its origin in His giving Himself away to us? His name in the Vedas is *Atmada*, the Giver of self. The Giver of Self is had by giving up of self and self-gratification; but if he finds us too feeble to go up to Him, He descends to us,—as Milton has it,—

> If virtue feeble were,
> Heaven itself would stoop to her.—*Comus.*

If we but honestly persevere, in our seeking after Him, none of us need despair, for God is ours and we are His own. We must have Him. We cannot do without Him. He will give us "the added things". We shall believe in Him and in His Love, and He will keep our unbelief and weakness. When the child totters towards the parent, he takes its tiny arms in His and gives it support.

May we constantly pray and thus:—"Father! Thy Kingdom come. Thy will be done in my life. Lead us not into temptation but deliver us from evil; for Thine is the Kingdom and the Power and the Glory for ever and ever. Amen."

The Tamilians

BY

Mr. E. S. W. SENATHI RAJA, LL. B., Bar.-at-law

(*Continued from our last Number*)

WHAT then are we to do? Is there no solution for this problem? Are we to stand with folded hands, and look on helplessly at the waves that are surging around us? No; gentlemen, there is a beaten path which has already been followed by Western nations with great advantage—a path which will bring order out of the present chaos in our society, and lead us into sublime heights which we have never dreamt of before. It is this. We must change our social ideal, and *substitute* for the old and effete ideals of caste, of *varna* and *Asrama*, the new ideal of a united nation—an ideal for which we are equally indebted to the West. Many of our advanced thinkers have perceived the advantages of realizing that ideal. Such an ideal will make it possible for all the inhabitants of India, irrespective of caste or creed, to work together harmoniously for the common good. It will give each man and woman an interest in the advancement of their common mother-country. It will enable us to incorporate into our society the fifty millions of the so-called "untouchable" castes, who, when they get educated and raised in the social scale, will become a valuable asset. The three hundred millions of India, when enlightened by knowledge and inspired by a feeling of common nationality, will be an irresistible power for good, a power, the weight of whose opinions will be felt in the councils of nations in the most distant parts of the world. Instead of being, as we are now, a byword among peoples, and instead of our countrymen being driven out as undesirables from all foreign countries, our influence will be felt in the utmost confines of the earth, and will be a most potent power for the good of humanity. If you follow out this ideal in a spirit of hearty co-operation, the time may not be far distant when, under the good providence of God, we may become one of the chief partners in the fortunes of the British Empire and have a larger measure of Local Self Government granted to us, a privilege which will enable us to work out our own destiny and to leave our impress on the progress of the world.

In this connection, I may mention that the approaching visit of our King-Emperor to Delhi—the Indraprastha of Mahabbharata where that model of justice, benevolence and truth, Dharmaraja, is said to have reigned 5000 years ago—to be crowned there a second time in our midst, is not merely a fresh proof of His Majesty's abiding feeling of love for us Indians, but it is also an event pregnant with vast possibilities—it is an auspicious omen, the forerunner of the great future that awaits India.

It is by far easier for us Tamilians to adopt this ideal than it is perhaps for our brethren of the north; for the fourfold division of castes (*Varna*), a veneering of which we have borrowed from them, has, in reality, no application to us. To us it is an academic distinction which is found in Sanskrit books only. But in practice, as we all know, our caste system is fundamentally distinct, and was based originally on occupations and tribal distinctions. The most ancient Tamil works speak of five tribes who inhabited South India, probably long before Tamil, Telugu, Canarese and Malayalam differentiated themselves into separate dialects. They were called in the quaint languages of those days as Maruta Makkal (Agricultural tribes), Kurinchi Makkal (Semi-Agricultural tribes), Neyda Makkai (Fishing tribes), Mullai Makkal (Pastoral tribes). and Palai Makkal (Nomad tribes.) Our caste system practically exists on the same basis to-day also. If, for instance, you happen to ask a man in the street, or an ordinary villager, whether he is a Kshatriya, Vaisya or Sudra he will stare at your face in blank bewilderment. These words have no meaning for him. But ask him what his caste is? He will tell you that he is a Vellalan, Naidu, Maravan, Shanan, Parian or a man of some other local caste. That is a proof that the distinction of *Varnas*, so for as we the Tamilians are concerned, is an absolute unreality, and consists of some outlandish words and nothing more. The divine orgin of castes found in the Purusha Sukta has never been known to, or acquiesced in, by the masses of our people. The absence of fourfold caste among the Tamilians is referred to even by the ancient lawgiver Manu. In these circumstances, the change of ideal from caste to nationality cannot, in our case, be a task difficult of achievement. That the hope which we entertain for a great and glorious future for India as a united nation is not a mere chimera or day-dream may be inferred, in a measure, from our past history. India has contributed her share—a substantial share—to the civilization of the world in the remote past, and there is every reason to hope that the promise which she had given so early will be crowned with even more conspicuous success in the future, if all her children were united into one nation, and devoted all their energies for their national regeneration. Students of history are familiar with the fact that even Europe has borrowed some of the treasures of knowledge from India, for, during the Middle Ages, the Arabs, under the Caliphs, who were diligent students of Indian sciences and arts, spread their knowledge in Europe through the universities of Spain. Mathematics, astronomy, chemistry and medicine had reached a state of considerable advancement in India. The science of grammar has never attained anywhere such a height of perfection as in India. Her philosophy is still the admiration of the civilized world, and has contributed, in no small measure, to build up the speculative systems of some of the ablest of German philosophers. Five hundred years before Christ, Buddha, the greatest of Indians, founded a religion embodying such noble ideals of love to humanity and to all sentient beings and practical rules of conduct of such excellence, purity and high ethical standard that it spread like wild fire from Alexandria in the west to Japan in the east, and has for the last two thousand five hundred years helped to humanize and brighten the lives of countless millions of our fellow men and women. A country which has had such a brilliant record centuries ago need not despair of a future rivalling the glories of the past, if only the social fetters by which she is now enchained were cut asunder, and if she were relieved of the incubus of blind social prejudices and unreasoning superstition which, like a mill stone, hang round her neck, and are heavily pressing her down.

How effectually the path of progress may be blocked by ignorance or fanaticism can be gathered from a passing event of the day, from the violent protests that are now being raised in some parts of India against the passing of such a harmless Bill as Basu's Civil Marriage Act. It is a purely permissive measure, giving freedom to persons, who so wish, to marry out of their caste, and to have their marriages solemnized according to forms prescribed by law, instead of having it done with rites. The Bill is not intended to compel orthodox Hindus to contract civil marriages, it is only meant to meet exceptional cases. The Law of Civil Marriage has been in force in the neighbouring island of Ceylon for more than half a century. It is open to all classes of persons, Hindus, Buddhists and Christians, but it has not been felt as a grievance by anyone. It is this spirit of social intolerance and bigotry that has been the bane of Indian advancement during the dark ages that we have passed through, and are still clogging the wheels of progress.

Not only in our ideals, but even in our methods of action, we are beginning to realize that the example of the West is worthy of imitation in many respects. Forming voluntary associations for the purpose of furthering objects of mutual interest is a practice common enough in Western countries. Experience has shown that individuals, however powerful, wealthy, or gifted, are not equal to the task of attempting works of great magnitude, of achieving great reforms, or of leaving a permanent effect on the opinions and actions of their fellowmen by their own unaided efforts alone. Societies are found the more efficacious in dealing with great problems. There is not only wisdom in the multiplicity of counsel in an organized association, but there is mutual encouragement, augmentation of material resources, accession of moral strength, and continuity of purposes and effort. Besides the habit of meeting together to discuss questions of public or local interest becomes in course of time a cohesive force, and creates a spirit of co-operation, a spirit in which we Indians are sadly lacking. To overcome the force of long-standing prejudices, of false ideals inherited from the past, of inactivity bred by habit, and to direct the energies of our countrymen into progressive and useful channels, it has been found necessary to establish the Travancore Tamilian Association. That, it is hoped, will be the nucleus of a much larger organization, and stimulate Tamilians to organize in every district of Southern India similar associations which, when affiliated to each other, will form a powerful union to promote the advancement of the Tamilian communities. I wish to emphasize the fact that our object is not to create one more sect or one more clique, among the innumerable sects, cliques and coteries that now exist, but to work in a catholic and harmonious spirit with all similar associations having a national ideal and aim. A nation, like an army, to be effective, must have all its units well trained and disciplined to a high state of efficiency. Otherwise, it is only an undisciplined mob unfit for any useful purpose. This conviction is gaining ground among thinking minds all over India, and it has been felt by us that this object can be best achieved by forming associations of the kind of which we are laying the foundation to-day. In an army each company is trained separately as a unit before all the companies are brought together for great manœuvres. Such is our plan.

Bahaism (Abdul Baha) Abbas Effendi, His Life and Teachings

BY

Mr. N. R. VAKIL, B A.

ABDUL BAHA, also known as Abbas Effendi, the eldest son of Baha 'O' llah, was born in Teheran, Persia, on the 23rd May 1844, the very day on which the Bab declared himself in Shiraz.

Very soon after his birth, Baha 'O' llah was cast into prison in Teheran, and after a short time was sent to Bagdad as an exile. All his property was confiscated, and all the members of his family had to suffer intensely for the bare necessities of life.

The above-mentioned persecutions came in the way of his schooling in his childhood, after which he never attended any school.

He accompanied Baha 'O'llah, when He was exiled to Bagdad, and was from that time always with him, serving him at his right hand. He was the first soul quickened by the spirit of Baha 'O'llah and the first to serve him. During the days of the imprisonment in Acca, when the believers were suffering from hardship and sickness, Abdul Baha served them with unticing zeal and wonderful patience. His great love illumined all and empowered them to overcome their ills.

Two years before He left the world, Baha 'O'llah had commanded both orally and in his writings, all his followers to turn their faces towards him. He designated him as the one who should complete his work in the world. He is the centre of the Bahai cause. His mission is that of the explainer, the establisher.

His mission is purely spiritual. With all the powers of the world against him, but the power of God with him, he is accomplishing that which he was sent to accomplish, for from him is emanating that power which is uniting men's hearts. He is harmonizing Christians, Jews, Mahomedans, Zoroastrians, Buddhists and Hindus in the faith of the Fatherhood of God and the Brotherhood of man.

Abdul Baha, the servant of God, has but one claim for himself, that of serving God and humanity. He seeks no prestige no, prominence for himself. He teaches through his deeds.

He was a prisoner of the Turkish Government till the year 1908, but has since been released by the Parliament and is at liberty to go wherever he likes. After his release he lived in Haifa, only a few miles from Acre, till the year 1910. In the month of August 1910, he left Haifa for Egypt, and for the first time in forty-two years he spent a few months in Alexandria and is now in Cairo.

Mr. C. M. Remey of Washington writes in his "Revelation of Baha 'O' llah":—

"Abdul Baha's every word, look and gesture bespeaks his spirit, and while his spirit is the most elusive and difficult of all things to express in words, at the same time, when once perceived, it is the most tangible of realities, for it is the very essence of the life of the soul which is proceeding from Him who is the Fountain Head of Divine Guidance." He writes, in Abdul Baha he found one who was impressing his hearers not by projecting his own ideas or personality upon them, but by calling forth a response from within the soul of each individual seeker. He adds, he has a message for every soul, and as the seeker meets spiritually with the soul of Abdul Baha, it is a new force added to his nature, and he goes forth quickened, alive and aflame with the love of God.

Another American pilgrim describes him as follows :—

"He was clothed in a long, black robe open at front, disclosing another robe of light tan. Upon his head a pure white turban. The face was light itself; the voice ringing with happiness. A man of medium height, strongly and solidly built, weight about one hundred and seventy pounds; and active in every movement, the head thrown back and splendidly poised upon the shoulders, a profusion of iron gray hair bursting out at the sides of the turban and hanging long upon the neck; a large, massive head, full domed and remarkably wide across the forehead and temples, the forehead rising like a great palisade above the eyes, the eyes themselves very wide apart, their orbits large and deep, looking out like soul windows from under the massive, overhanging brows; strong, perfect nose, generous ears, the mouth and chin kindly and tender, yet fixed in unswerving decision; complexion a creamy white, beard same colour as his hair, worn full over the face and carefully trimmed at almost full length. This is a very insufficient word-picture of a face which in its composite is haloed with love and expresses majesty. The focus of the soul of this wonderful being is in the eyes. . . . . As to his power there can be no doubt. The secret of his spiritual beauty lies in the eclipse of his personality. The spirit of God is manifest in this perfect temple of servitude, this incarnation of love."

The same pilgrim again writes :—

"One Friday morning we saw another picture. It is the custom of Abdul Baha each week, on Friday morning, to distribute alms to the poor. From his own scanty store he gives a little to each one of the needy who come to ask assistance. This morning there were about one hundred. All kinds of men, women and children, poor beyond expression, waiting expectant, until from the doorway came Abdul Baha, attended by his brother. Quickly moving from one to another, stopping sometimes to leave a word of sympathy and encouragement, dropping small coins into each eager, out-stretched palm, touching the face of a child, taking the hand of an old woman who held fast to the hem of his garment as he passed along, speaking holy words of light to old men with sightless eyes, inquiring after those too feeble and wretched to come after their pittance of help, and sending them their portion with a message of love and uplift—this is what we saw with our Western eyes untrained to holy scenes—this is Abdul Baha, the servant of God as He is."

Moamid of Egypt, a paper respected by all the Islamic world, says:—

"Although he (Abdul Baha) has lived the greater part of his life in Acca, Syria, yet there are millions of people—in Persia, India, Europe and America—who follow him and respect him to the point of worship and adoration. Whosoever associates with him finds him a man who has information upon all subjects of human interest; his words are eloquent, and attract hearts and enkindle the souls. His teachings and conversation revolve around the centre of the greatest of the world's problems: 'To remove entirely religious, racial and patriotic prejudices, and lay the foundation of a brotherhood and unity that will last throughout the ages and eternity'."

Prof. Browne of Cambridge University says of his meeting Abdul Baha in April, 1890:—

"One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Mahomedans could, I should think, scarcely be found even amongst the elcquent, ready and subtle race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers. About the greatness of this man and his power no one who had seen him could entertain a doubt."

Mr. Wellesly Tudorpole, when questioned by a representative of the Christian commonwealth, as to how he met Abdul Baha, says:—

"Yes; I met Abdul Baha near Alexandria, where he was staying with some of his followers. Let me try to give you a word-picture of him. He is sixty-five years of age, of medium height and of commanding presence; . . . . You feel at once that he is a master of men and a marvellous spiritual personality. He seemed to me to focus in a truly divine manner the spiritual ideal of the coming age. When one has come in contact with Abdul Baha's power, or rather the power behind him, one has no doubt that this movement will vitally affect the religious and social evolution of the whole world. At his table I met pilgrims who had come to receive his blessing from many parts of the world, and representing almost every faith the world knows—Jews, Mohamedans, Hindus, Zoroastrians and Christians—sat around one table, all holding this one great belief—that God has again sent one of His messengers to earth, and that the great call that was focussed in Baha 'O'llah is the call for the unity of nations, the brotherhood of man, the peace of the whole world, and the realization of those fundamental truths that lie behind all faiths."

HIS TEACHINGS

"The manifestation of Divinity and the dawning of the infinite light of the Invisible is intended for the education of souls and the refinement of the morals of all that exist . . . . . so that the earthly people may become God-like, the darkened ones illuminated, and the uninstructed familiar with the mystery of the kingdom; that the ignorant may drink from the living water of knowledge; that the savage may give up his ferocity; that the cruel may become forbearing, and that pitiless savages may be favoured with ideal peace. If those divine graces do not appear among men, the bounty of the Divine manifestation will prove fruitless, and the splendour of the Sun of Truth will be without effect."

"One of the most severe of the world's diseases is that of contention and strife, the fire of which is burning among all nations, and cannot be removed except through the word of God. As this intense fire can only be quenched by the heavenly water, therefore the faithful followers of God must be as a banner of peace and a most luminous sun of harmony and union." He says: "The Divine manifestations are sent and manifested to train the souls of men in such wise that the heavenly light may shine universally; that the virtues of humanity may be separated from their vices through the confirmation of the spirit, and their spiritual qualities may become manifest. Love is the real magnet which attracts the hearts and souls of men, and therefore the purpose of the manifestations of God is to radiate the light of love from their hearts. All the divine prophets taught this truth. . . . . . We who are the servants of his threshold must exert our utmost power, devote our lives, offer them up if necessary, and give our time and all that we have to this cause until this light be spread all over the world and this brilliant star shines from the dawning-place of humanity. . . . . The essential thing is love. This is the meaning of truth, while untruth is rancour, discord, and hatred. All else save love is merely outwardly uttered words."

(*To be continued.*)

Letter from 'Abdu'l Baha to the First Universal Races Congress

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WHEN travelling about the world we observe an air of prosperity in any country, we find it to be due to the existence of love and friendship among the people. If, on the contrary, all seems depressed and poverty-stricken, we may feel assured tha this is the effect of animosity, and of the absence of union among the inhabitants.

Notwithstanding that such a state of things is obvious to the passing traveller, how often the people themselves continue in the sleep of negligence, or occupy themselves in disputes and differences, and are even ready to slaughter their fellow-men!

Consider thoughtfully the continual integration and disintegration of the phenomenal universe. . . . Unification and constructive combination is the cause of Life. Disunion of particles brings about loss, weakness, dispersion, and decay.

Consider the varieties of flowers in a garden. They seem but to enhance the loveliness of each other. When differences of colour, ideas, and character are found in the human Kingdom, and come under the control of the power of Unity, they too show their essential beauty and perfection.

Rivalry between the different races of mankind was first caused by the struggle for existence among the wild animals. This struggle is no longer necessary: nay, rather, interdependence and co-operation are seen to produce the highest welfare in nations. The struggle that now continues is caused by prejudice and bigotry.

To-day nothing but the power of the Divine Word, which embraces the Reality of all things, can draw together the minds, hearts and spirits of the world under the shadow of the heavenly Tree of Unity.

The Light of the Word is now shining on all horizons. Races and nations, with their different creeds, are coming under the influence of the Word of Unity in love and in peace.

The Blessed One, Baha'u'llah, likens the existing world to a tree, and the people to its fruits, blossoms and leaves. All should be fresh and vigorous, the attainment of their beauty and proportion depending on the love and unity with which they sustain each other and seek the Life eternal. The friends of God should become the manifestors in this world of this mercy and love. They should not dwell on the shortcomings of others. Ceaselessly should they be thinking how they may benefit others and show service and co-operation. Thus should they regard every stranger, putting aside such prejudices and superstitions as might prevent friendly relations.

To-day the noblest person is he who bestows upon his enemy the pearl of generosity, and is a beacon-light to the misguided and the oppressed. This is the command of Baha'u'llah.

O dear friends! the world is in a warlike condition, and its races are hostile one to the other. The darkness of difference surrounds them, and the light of kindness grows dim. The foundations of society are destroyed and the banners of life and joy are overthrown. The leaders of the people seem to glory in the shedding of blood. Friendship, straightness and truthfulness are despised. . . .

The call to arbitration, to peace, to love and to loyalty is the call of Baha'u'llah. His standard floats since fifty years, summoning all of whatever race and creed.

O ye friends of God! acknowledge this pure light; direct the people who are in ignorance, chanting the melodies of the Kingdom of God, until the dead body of mankind quickens with a new life.

Guide the people of God. Inspire them to emulate the lives of the holy ones who have gone before. Be ye kind in reality, not in appearance only. Be ye fathers to the orphans, a remedy to the sick, a treasury of wealth to the poor, a protector of the unfortunate.

Where love dwells, there is light. Where animosity dwells, there is darkness!

O friends of God! strive to dissipate the darkness and reveal the hidden meanings of things, until their Reality becomes clear and established in the sight of all.

This Congress is one of the greatest of events. It will be for ever to the glory of England that it was established at her capital. It is easy to accept a truth; but it is difficult to be steadfast in it; for the tests are many and heavy. It is well seen that the British are firm, and are not lightly turned aside, being neither ready to begin a matter for a little while, nor prone to abandon it for a little reason. Verily, in every undertaking they show firmness.

O ye people! cause this thing to be not a thing of words, but of deeds. Some congresses are held only to increase differences. Let it not be so with you. Let your effort be to find harmony. Let Brotherhood be felt and seen among you; and carry ye its quickening power throughout the world. It is my prayer that the work of the Congress will bear great fruit,

EDITORIAL NOTES

SOCIAL laws are made by the people and they ought to be altered when they turn out to be mischievous.

DR. JOWETT says: "The big things of life belong to the realm of spirit and character."

LUCY A. MALORY says: "The worst enemies of society are considered to be the thieves, burglars, "hold-up" men, prostitutes and murderers. But society reaps these in the external world because society sows thieves, burglars, "hold-up" men, prostitutes, in its mental consciousness, and what is sown in darkness is bound to materialize in the light, for the law in the mind and the field is the same."

SRI KRISHNA says: "I am alike to all beings; to me no one is hateful, none dear, but those who worship me with devotion dwell in me and I too in them." This shows that all men are equal and entitled to all rights and privileges.

THE *Carlylean* points out the following authorities in favour of divorce. Narada says: "On receving no tidings of a husband, on his demise, on his turning out an ascetic, on his being found impotent, or on his degradation, under any one of these five calamities, it is canonical for a woman to take another husband." Vashista says: 'A girl, married to a person who is of a low family and conduct, impotent, degraded, epileptic, unprincipled, sickly, a devotee, or of the same family, is to be taken away from him, that is, married to another." Katyayana says: "If, after wedding, the husband be found to be of a different caste, degraded, impotent, unprincipled, of the same *Gotra* or family, a slave or valitudinarian, then a married woman should be bestowed upon another, decked with proper apparel and ornaments."

VEDA VYAS was the son of a fisherwoman.

IN the Bhagavat Gita, the idea of congregational worshp is thus recommended: "Ever mindful of me, with their hearts attached to me, they inspire one another, and always conversing about me, they desire eternal joy and bliss."

IT has been pointed out that a marriage can now be validly celebrated under Part V of the Christian Marriage Act, or even under Part III, Sec. 25, and Part IV, Sec. 30, of that Act when the minister thinks or in the latter case has the sanction of the Bishop, between a Christian and a Hindu without the latter renouncing his religion, and that this marriage is a purely civil marriage.

PANDIT S. SATTVABHUSAN says : "A Brahmana, a Kshatriya or a Vysia, as soon as he by his training became entitled to offering sacrifices, was required to use the sacred thread—not at all times, as is the practice now, but at the time of offering sacrifices in which it seems to have been used in taking measurements of the sacrificial altar."

KING DASARATHA married Sumitra, a Vysia lady, and gave his daughter Shanta in marriage to the Brahmin sage Rishyaringa. King Yayati married Devayani, the daughter of Sukracharya, a Brahmin sage. King Shantana took Satyavati, a fisherman's daughter, as his lawful wife.

SRI KRISHNA, a non-Brahmin, taught the highest wisdom to mankind, a task to which the Brahmins alone are said to be entitled.

VIDURA, a Sudra, was learned in the Vedas.

IN the Madras Census Report, 1891, Mr. H. A. Stuart states : "It has been asserted, and is now the general belief, that the Brahmins of the South are not pure Aryans, but are a mixed Aryan and Dravidian race."

THE *Herald of Health* suggests that "if physicians were paid according to the rise and fall of the scale of the public health—that is to say, if their salaries were increased when the health of the public is high, and decreased with the increased amount of sickness—sanitary conditions would be carefully watched, instead of having a few specialist scientists working along these lines every practitioner of medicine would study symptoms of health and the prevention of disease".

THE Baroda State has set in motion a scheme for the establishment of free reading rooms and libraries in every village of the State for the benefit of its subjects.

IN the Benares case, the Subordinate Judge held that foreign travel and sea voyages were not opposed to the principles of Hinduism, and that every member of the caste Panchayat which illegally out-casted a foreign-travelled man was liable to be mulcted in damages.

WE are glad to note that a Women's Home, similar to Professor Kharve's Hindu Widows' Home at Poona, has been established in Bangalore on the 3rd September last. The credit of establishing this is due to Mrs. T. J. Pitt.

ON the 10th September last, the Bengal Social Conference was held under the presidency of Babu Surendranath Bannerje. One of the resolutions passed supported the Honble. Mr. Basu's Marriage Bill.

THE Forty-fourth Annual Report of the Prarthana Samaj is very encouraging. The Samaj was first started in 1867. At the beginning of the year there were 155 members in the register. The work of the Samaj is divided under four main heads. 1. Religious. 2. Educational. 3. Philanthropic. 4. Miscellaneous. The Samaj maintaining night schools and schools for the depressed classes. The total number of admissions during the year was 565. The Samaj is doing very useful work.

A PUBLIC meeting of the Hindu supporters of the Honble. Mr. Bhupendranath Basu's Special Marriage Act Amendment Bill was held on the 30th September at Framji Cowasji Hall, Bombay. This meeting was convened at the call of fourteen leading Hindu citizens of the city after more than five-hundred written requests had been received to hold a meeting to support the Bill. There was a very big audience. The front seats were occupied by fifty ladies. On the programme of twenty-one speakers there were three Hindu ladies, viz., Lady Chandavarkar, Mrs. Lakshmibai Ranade, and Mrs. Ramabai Mahipatram, B. A. The chair was taken by the Honble.

Mr. G. C. Parekh. The meeting passed a resolution in support of the Bill.

IT has been suggested that the Punjab Hindu Sabha should take up the work of Sadhu reform, with a view to employing them as an agency for speading primary education.

WE learn that in Germany candidates for legal education have to satisfy the authorities that they have the means of subsistence for five years at least.

THE *Prakash* states that on the 27th June last the widow of the late Mr. A. William, District Board, Kurnool, and her eight children were purified according to the Shuddi process and taken into the fold of the Arya Samaj.

THE statistics furnished by the last Census show a remarkable increase in the number of Christians in India.

ON the authority of the British vice-Consul, a contemporary is informed that marriages between whites and natives, whites and half-castes classed as natives, half-castes and half-castes classed as natives, and between half-castes and natives have been prohobited by a decree lately announced in Samoa.

The Editor of the *Civilia Cattolica*, a Jesuit, sued an ex-priest for libel, because the latter had charged him with violating the seal of the Confessional. The suit was brought in the Civil Court, although the question imvolved was purely ecclesiastical. It might have been taken into the Church Court, though no damages could be collected by a Church tribunal. This is said to be the first time in Rome's ecclesiastical history that a purely church matter has been brought before a secular court. And in bringing the matter before an Italian court, the complainant has the sanction of the Pope, according to a letter written him by the Pope's vicar. The case has been concluded. Does this case mean an acknowledgement by the Pope of his amenability to the Italian Government?

IT is stated that the women of Denmark are to have full suffrage, on the same terms as the men, after the age of 25 years.

ABDUL BAHA (Abbas Effendi), head of the religion of Bahaism, attended the service at the City Temple on the 10th September last. After the sermon, the Revd. R. J. Campbell, welcoming the visitor, spoke of Bahaism as one of the most remarkable religious movements of this or any age. Abdul Baha then addressed the congregation in Persian, speaking for about eight minutes. A translation of the address was read. It was mainly an exhortation to spiritual unity and closer relations between East and West.

JAMES ALLEN, the Editor of the *Epoch*, says that the following seven books have made the greatest impression on his mind and life: (1) Shakespeare's Plays, (2) Emerson's Essays, (3) The Light of Asia, (4) The Bhagavad Gita, (5) The Tao-Teh-King, (6) The Gospel of Buddha, (7) Cosmic Consciousness; and their influence came in the order given.

COUNTESS Amelia Bthlem, the Bahai missionary, paid a flying visit to Madras on the 25th ultimo on her way to Columbo, and at our request delivered a lecture on "Bahaism" which was much appreciated.

Books Received

WE beg to acknowledge with thanks the receipt of the following books for review:—

1. "The Coming Triumph of Christian Civilization." By Captain J. W. Petavel.

2, 3, 4. "The Law of Liberty", "Sri Krishna's Flute" and "The Mystical Message of the East to the West. By Professor T.L. Vasvani, M.A.

5. "The Tamil Bible Dictionary". 2 vols. By Revd. A. C. Clayton.

6. "A Mirror of the Hindu Philosophical System." By Nehemiah Nelakantha Sastri Goreh. Translated from the original Hindi, printed and manuscript, by Fitz-Edward Hall, D.C.L., Oxon.

7. "Unmerited Suffering in Relation to Atonement," By J. Paul S. R. Gibson, M.A.

8. "The Christian Idea of the Incarnation." By S. Rudra.

9. "Discussion between a Hindu and Christian."

10. "The Way of the Lord." By Mrs. E. G. Cheyne of Oxford.

11. "Three Goals to Nil."

TOPICS FROM PERIODICALS

A Deeper Insight

BY

EDNA SMITH-DE RAN, Kalamazoo, Mich.

(From Reason)

(*Continued from our last Number*)

"BANISH all sorrow." The eyes blinded by tears too often fail to see the rainbow of promise that is ever shining in the bright blue sky of God's love. Think back to the days of Jesus. Do you imagine the lepers, whose faces and hands were eaten beyond human recognition by that loathsome disease, whose forms were ghastly and hideous to look upon, who were by law placed beyond the precincts of human habitation, who dared not meet a civilian without crying "unclean, unclean,"—do you imagine these people going to Christ with eyes filled with tears? Rather methinks their souls were filled with a hope and faith as they spoke to the Great Master; that their eyes shone with a light too glorious to be dimmed with the dew of grief. It is the lack of spiritual understanding that seems to dim the real undimmed sunshine of life.

True religion should carry love, and life, and hope, and beauty, and peace to all people. Some people gloat in the misery of their grief, and thus fail to see its purpose. Others are sanctified by their sorrow and purified by their suffering, and hence approach the threshold of that realm of idealism to which only great minds aspire. The man whom sorrow does not purify and error does not uplift, is the one who remains bound in his own dark dungeon of despair. He is a living pessimism that binds and holds down surrounding humanity. He lets the clouds of adversity hide the sunlight of God's love. Instead of allowing the shades of suffering and sadness to pass over, making the light of his God-nature shine the better for himself and humanity, he gropes in the darkness. He forgets that for every shadow of want will come the sunshine of hope. Sorrow is one form of selfishness, for it is brooding about self. As the years bear us onward and upward, let us realize that God allows no sorrow without its sacred purpose.

If we place our efforts in the right channel, the very thoughts that seem to oppose us will come to our aid. Our voice can be heard but a few feet away. Place that same vocal effort at the telephone and distance is overcome. Many hands cannot move the wheels of a factory, but those same hands can place the mill where the river will supply the needed force. Man with his marvellous ingenuity cannot make seed grow, but he can place those seed in the ground where the air and sunshine and rain will develop the germ life of each. Neither can we compel another to realize his divine powers, but we can let our lives be proof of a power that is more than physical man alone can reveal. We can let our life be one of generous deeds. We can make our religion one of human brotherhood.

We live on the surface of life only just so long as we are not prepared to live in the depths. We accept only mental wisdom and physical pleasures just so long as we are not fitted to receive and digest more. Only by growth do we learn that spiritual peace is the necessary third of life's great triune. A mighty oak is not made in a day. From the tiny seed it grows by the gift of sunshine and rain.

Each soul is a seed that must grow to a mighty divinity, somehow, sometime, somewhere. It must be strengthened by the rainfall of sorrow; it must be nurtured by the sunshine of joy. But the longer the light of knowledge is kept from the embryo soul, the longer that being is kept in ignorance of how to grow, in that same ratio will be the progression of the world; for the great restless world is made up of individuals like you and me.

This progression must be made; can be made only in accordance with the golden rule, which is just as applicable to-day as in the days of Christ. No church can frame a creed more beautiful. No denomination can originate a cult more in accordance with the teachings of Christ. Creeds are too often mere conglomeration of words. Religion demands neither words nor creeds. Hypocrisy hath need of both. Religion is deed, not creed. It is life, not pretence. It is love, love that sees. A father in God, a brother in man, and good in all. If this is our religion, then will we know there is a good purpose in everything.

What a beautiful world this might be if we would all realize that there is something divine in each human being. Were Jesus to descend on earth to-day and we knew positively that it was He, many would kneel at His feet in adoration. But what a glorious world this might be if we could believe that the Christ principle existed in each one, and then give the best that is within us to everyone, the same as we would if the Christ principle were condensed into one being—Jesus.

Let us place truth above creeds and cults. Let us lift it above philosophies and factions. And what is truth if it be not universal divinity? God in and through all. The Bible tells us to seek the kingdom of God, and says: "The kingdom is not meat and drink: but righteousness and peace and joy in the Holy Ghost." And again it says: "The kingdom of God is not in the world, but in power." And where is this kingdom? Again it answers: "For behold, the kingdom of God is within you."

We will be conscious of living in this God-kingdom when we obey all the dictates given through the acknowledgment that God is within us. This sounds easy, but what does it mean?

First: it means we do not recognize evil in anyone, because evil is not a part of the divine nature and exists because of recognition. This apparent evil is only an incident, brief or prolonged, to waken that soul into recognition of its true self. If the belief be true that life, both here and hereafter, is one continued progression, and that the divine exists in every human soul, then there is not need to convert so-called sinners because of a fear lest they will become purified; because when He, who was "lifted up," has drawn "all men" unto Him, the one-ness of the great God will not be marred or incomplete because one erring soul is still astray. Then why convert sinners? Because our own goodness is not sufficient for our perfection. We cannot be Christ-like unless we love our neighbours as ourselves. And neighbourhoods extend to the utmost ends of the earth. We are our brother's keeper, not to the extent that we take all his responsibility, but inasmuch as we give a drink of water to the least, or a helping hand to a soul temporarily lost in spiritual ignorance, and in that same measure will mercy and blessings be measured to us.

Second: to live this God-in-all theory means we are not limited in soul growth by poverty, for God, of whom we are a part, owns the whole universe and all that dwelleth therein. Hence, if we truly realize that, we are a part of the all-knowing, all-owning, all-powerful, all-loving God, why should the lack of temporary wealth limit us? Of course, since the spirit is encased in a material form that must be clothed and fed, it is our right to obtain money as long as we do it in a manner consistent with the golden rule. But we are not poor, even though we do lack a bank account. We are not limited in soul-growth even though no roof covers our head.

Third: it means we do not harbour discontent, envy, jealousy, because we are an equal part of God, the same as our neighbour of whom we would in ignorance be envious. Being a part of the very same God, we have the same power as our neighbour, only it is dormant. And we only are to blame in that we have not the sooner learned this ego within.'

Fourth: it means that, as we become more and more conscious that we are a part of God; we will grow in strength so that, finally, when we have advanced far enough, the word "can't" will be false, because all things are possible with God, of whom we are a part.

Fifth: it means that we do not recognize ignorance as a fault in anyone, because that one is a part of God, and God is omniscient. Instead we say: that soul has not awakened to the realization of its wonderful God knowledge.

Life, real true life, means all this and more. Do we live it? No; we forget the real God wealth and long for many more material dollars to gratify our desires. We forget the God within is peace, and we allow anger many times to express itself. In our anxiety for temporal knowledge, we fail to rejoice in a divine share of omniscience. We exert our physical being almost to seeming exhaustion to gain material objects, when God within is All-powerful.

And yet we are material bodies, cherishing material ambitions, living in a material world. The acorn would still continue the simple nut did not mother earth enfold it in her loving arms, and the rains give to it moisture, and the sun grant to it warmth. But having started into the fullness of life, it develops slowly, surely, into the mighty oak. Our conscious progression here on earth begins the moment we recognize the Father dwelleth in us and we in Him. We do not go to a mourner's bench one night, and because of a new sensation live a perfect life from that moment hence. But the soul becomes conscious at that particular time that there is a higher broader, better life, than the ordinary one of eating, drinking, sleeping. This consciousness, which may be discovered anywhere (in church, at home, at work), is the first step of many that leads to the true life. And this earth-life surely must be but an atomical part of the great existence—eternity.

Life means growth, else it is not life; an evolution not limited by the thing called death; a progression that must end in perfection, in peace, in a Oneness, and that one—God.

"Beautiful theory," you say. Are such ideas of life too visionary to be practical? Search your own hearts and learn for yourselves. How much better to try to live by a beautiful theory than to grovel in the dust with a creed that makes you but a helpless thing in the power of a vindictive God. Even admitting for the moment that it may be but a theory, what a wonderful world it might be if we lived according to the theory. Sin would be forgotten, vengeance would be unknown, grief would be but a magnet to reveal the most unselfish love in the human heart. Heaven would be brought nearer and nearer, until peace, like a beautiful benediction, would rest over all.

Listen, again I hear that voice saying: "Condemn no one, love thy enemies. Give, and it shall be given unto you. Banish all sorrow. My peace I give unto you, now and alway—Amen."

Tolstoy

BY

Mr. G. E. LITTLEFIELD, Mass., U.S.A.

WE talk of Tolstoy, much, around the open fire these winter evenings. Here on the land, with our simple, wholesome life, the Great Peasant of Yasnaya Polyana is nearer than any village nabob or Boston banker—nearer to our hearts than he is to some of his blood relations—now in death nearer to our souls than ever.

'Tis nearer 30 years since Tolstoy's name first impressed me. Dr. Edward E. Hale formed a group of young men into a Tolstoy Club—I among them. We met weekly in the Theodore Parker church parlour, in Boston, where over crackers and cheese and a cup of cocoa we brought in our reports of personal research and lend-a-hand in the city's social conditions. But it was not until I had become a preaching parson that I began to realize what a real Prophet, what a new and greater Elijah we had in the modern world. Some of my brethren clergymen of the Unitarian fellowship, kid-gloved and cultured, were discussing Tolstoy with pigmy praise, and I, a young theologue, listening at their feet, noted they all agreed, easily, almost jauntily, that "there was a screw loose somewhere" in his philosophy. I remember my cheeks burned,—I felt uneasy. Ruskin and Morris had taught me, so I was intensely serious,—therefore I pressed the most polished one of the group for what they belittled Tolstoy, with all their praise. It came out not so much in words as by my hot, intuitive interpretation--that Tolstoy's effort to LIVE the Christian life as he understood it, though, as he said, humbly, sorrowfully answering the mere onlooker's criticism in parable:

"My heart is breaking with despair because we have all lost the road; and while I struggle with all my strength to find it and keep in it, you, instead of pitying me when I go astray, cry triumphantly, 'See! he is in the swamp with us!.''

It was his DARING to walk out of the conventional lock-step of Christendom's psuedo-Christianity and truly try to exemplify brotherhood with Jesus, even though it led to the productive work of the lonely peasant and excommunication from the dominant Church and ostracism from regnant society—in a word, because one Christian, sad for his short-comings, bravely, almost tragically, was SINCERE—this was the "screw loose".

It was too much a damning commentary on the clergy—a genuine life maddens most mankind. To recognize Tolstoy's integrity was to condemn themselves—to give him the whole-hearted "Well done"! that Christ would pronounce was impossible for my ministerial brethren—so they smugly, with jaunty superiority, shifted their lack of honesty, their littlenes, their despicableness, to their imputed flaw in Tolstoy's towering character.

Great God! Judas' act was nobler than that!

From the moment this revelation came to me, churchianity lost caste with me, and I loved Tolstoy without reserve—passionately, more deeply religious. And

I pitied my poor colleagues of the pulpit. At all hazzards I must quit the thing such preachers held on to. To intone with rhetorical quivers about "the Servant in the house", in the pulpit, and then "damn with faint praise" over a table-d'hote dinner the Russian Servant of humanity is infernal. Preaching for pay, I saw, is soul-stunting, is the perdition of perditions! It sullies the very sense of religion, and so befuddles and befouls human life with false doctrine. And as Tolstoy says: "Because the true Christian teaching is concealed from men, and a false doctrine is taught in its place, therefore arise all the miseries of our world." A perverted Christianity is the root of the evil in Christendom.

When I had quit pious talk-selling to produce an honest living, on the land as an innate instinct always had told me was the only sure, unexploiting basis for any ideal effort, how glad I was one day to read Tolstoy's words:

"The possibility of living on the land, and of feeding oneself from it, has been, and will alwys remain, one of the chief conditions of happy and independent human life."

And again:

"Go to the bottom—to what seems to you the bottom, but is really the top—take your place beside those who produce food for the hungry and clothes for the naked, and do not be afraid: it will not be worse, but better in all respects. Take your place in the ranks, set to work with your weak, unskilled hands at that primary work which feeds the hungry and clothes the naked: at bread labour, the struggle with nature; and you will feel, for the first time, firm ground beneath your feet, will feel that you are at home, that you are secure and stand firmly, and have reached the end of your journey. And you will feel those complete, unpoisoned joys that can be found nowhere else—not secured by any doors nor screened by any curtains.

"You will know joys you have never known before; you will, for the first time, know those strong, plain men, your brothers, who from a distance have fed you until now; and to your surprise you will find in them such qualities as you have never known: such modesty, such kindness to yourself as you will feel you have not deserved."

Remarkable, is it not, that men like Ruskin, Morris, and Tolstoy—major prophets of reform and revolution—mighty teachers who wield the widest influence to-day— all voice this "On the land" basis of honest, happy, fraternal life.

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Some Select Opinions about the "New Reformer."

The Hon'ble Mr. S. H. Butler, Member for Education, Government of India:—Mr. M. Sharp, Joint Secretary to the Government of India, writes: "Mr. Butler has perused some of the issues of the "New Reformer" with interest and thinks the paper will be useful.……We shall be glad to subscribe for a copy of the "New Reformer" for use in this office.

His Excellency the Right Hon'ble Sir George Sydenham Clarke, G.C.M.G., G.C.I.E., Governor of Bombay:—

His Excellency will be glad to subscribe to the "New Reformer," which he thinks is a thoughtful periodical well calculated to do good.

L. ROBERTSON, *Private Secretary.*

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I am desired to say that His Honor the Lieutenant-Governor has read the copy "New Reformer," which you have forwarded for his perusal, with interest, npathizes with the objects aimed at by you.

Private Secretary.

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ight Hon'ble Lord Avebury, P.C., F.R.S., D.C.L., LL.D., D.L.:—It is the true spirit of religion, and I wish you success.

lliam Lee-Warner, K.C.S.I:—I admire your enterprise and your work.

ard Carpenter, Sheffield, England:—It seems a useful little paper.

A. E. Castlestuart Stuart, I.C.S.:—I should say that the "New Reformer" should have a very useful future before it.

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PRINTED AT THE G. B. C. PRESS, MADRAS.

Compiled
1999-2000